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ABSTRACT

This book is one of a series of publications preserving the best writing and speeches of outstanding leaders of the American Alliance for Health, Physical Education, Recreation and Dance. Jay Bryan Nash was one of the founders of the Alliance. The speeches and essays by Nash in this collection are, for the most part, appearing in published form for the first time. The pieces deal with the health of man in the broadest possible sense of the word: mental and physical health are aligned with man's motives, ideals, and society. (JD)

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TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

THE HOPEFUL TRAVELER JAY BRYAN NASH

Harvey M. Jessup

Head, Department of Physical Education • Tulane University

AMERICAN ALLIANCE FOR HEALTH, PHYSICAL EDUCATION, RECREATION AND DANCE

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AAHPERD publications

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Preface

This volume is one in a series of publications preserving the best writing and speeches of outstanding leaders of AAHPERD. The material for this volume was compiled by Harvey M. Jessup, head of the Physical Education Department of Tulane University, as part of the research for his biography of Jay Bryan Nash—a work that he wrote as his doctoral dissertation at New York University in 1966.

Many of the papers, taken from Nash's personal files, were delivered as speeches and are sometimes repetitious. As Nash himself said, "I am a man of few words, but I use them often." For the most part, these selections are *unpublished* materials, although many of the ideas expressed may be found in his published works, either verbatim or paraphrased.

Taken together, the papers contribute new dimensions to our understanding of this creative leader. The location and date of a speech or lecture are given, when known. However, the material is arranged by subject because a chronological sequence was not possible.

George F. Anderson
Executive Director

JAY BRYAN NASH

"El Dorado"

O toiling hands of mortals! O unwearied feet,
traveling ye know not whither! Soon, soon, it
seems to you, you must come forth on some
conspicuous hilltop, and but a little way further
against the setting sun, descry the spires of
El Dorado. Little do ye know your own blessedness;
for to travel hopefully is a better thing than to arrive,
and the true success is to labor.

—Robert Louis Stevenson 1850–1894
Virginibus Puerisque

Introduction

For the many readers of this book who did not know Jay B. Nash, for those who knew of him but never had the good fortune to meet him personally or hear his talks, and for those who have heard his speeches and read his texts but know little about the man, this brief biography and the following preface are presented. Those more fortunate, who knew J. B. personally as students or colleagues, need only read his speeches and essays to relive perhaps some of the most inspirational moments of their lives. The author of fifteen books, more than one hundred twenty-five published articles, and countless speeches before professional and lay organizations, Nash was easily one of our most prolific writers and influential leaders of the first half of the twentieth century.

Jay Bryan Nash was born in 1886 on a farm in the small rural town of New Baltimore, Ohio, at a time when the United States was mostly a rural-agrarian country. Jay was raised by his parents and maternal grandmother in a religious, loving, industrious atmosphere. He attended a typical small, rural, one-room elementary school in New Baltimore, then enrolled in a small high school in Marlboro, Ohio. The activity of his youth was like that of any youngster growing up in a small farming community. What little time was left after school, studies, and chores he spent in the normal play activities of a child.

After finishing three years of high school and before entering Oberlin Academy, Nash taught for a year, thus gaining his first introduction to the education profession. At the completion of this year, he entered Oberlin College. At both the Academy and the College he participated in football, was manager of the school newspaper, and, most importantly, was a member of the debating team. This experience in public speaking gave him the background for what was to become his greatest talent throughout his career. At Oberlin, his academic interest was not in the area of physical education. Instead, he majored in sociology; that, coupled with his broad liberal arts and Bible studies background, seemed to flavor his philosophy of physical education in later years. He was noted not for a scientific

approach to physical education but rather for an approach with more of a sociological implication.

After graduating from Oberlin College in 1911, Nash accepted a teaching position at Pacific Groves High School on the Monterey Peninsula in California. He stayed there for one year, becoming actively involved in the physical education program both during and after school hours. There was no provision for physical education at the school, but Nash's ingenuity and determination were the main factors in the development of a program. His work was recognized and he was invited to become director of physical training and athletics at Freemont High School in Oakland, California.

In 1915, Nash's work was recognized again, this time by George Dickie, who was superintendent of recreation and director of physical education for the city of Oakland, California. Nash became assistant superintendent, a position he held until 1917 when he was appointed superintendent. During his tenure, Oakland became a model city in terms of numbers of playgrounds and the cooperative use of school facilities and city playgrounds. Truly, the recreation department of the city of Oakland lived up to its model, phrased by Nash, "a playground within the reach of every child."

Nash took leave from his position in Oakland in 1918 to become assistant supervisor of physical education to Clark W. Hetherington for the state of California. During the year they worked together, Nash and Hetherington developed a syllabus for physical education, the first of its kind in the United States. Upon his return to Oakland in 1919 Nash continued to provide leadership for the development of one of the finest municipal recreation programs in the United States. He pioneered in the field of industrial recreation and was responsible for the development of the municipal and family camps in the United States. Many considered the development of municipal camps one of Nash's most original contributions; these camps as well as the other creative phases of the recreation and physical education programs in Oakland were emulated by many other cities in the United States.

In 1926 Nash left Oakland and joined Clark Hetherington at New York University to assist in developing a department of health and physical education, which had been inaugurated in 1925. This was the second time they worked together, and again their close relationship lasted only one year. Hetherington became ill during the summer of 1927 and was forced to return to California for his health. His absence and subsequent official retirement in 1930 left Nash with the task of building what was to become one of the most highly regarded departments of health, physical education, and recreation in the United States. Nash served as professor and chairman of that department until his retirement in 1953. Perhaps one of the most noteworthy endeavors of his career at New York University was

the development of the New York University camp located on a portion of acreage in the Harriman section of the Palisades Interstate Park, some 25 miles north of New York City.

During the early years of the department, instructional facilities other than classrooms were nonexistent. Nash and the Department of Physical Education played a major part in planning a new school of education building. The building was dedicated in 1930, and subsequently, the Department of Physical Education at New York University went on to become one of the largest and most influential in the country. Naturally, the assemblage of an outstanding faculty and the growth of the summer camp at Lake Sebago where graduate work in physical education could be pursued enhanced the University's reputation for leadership in this field. The continued growth of the department, the nationally significant role it played in education, and Nash's influence on the profession is a matter of record.

Among his other noteworthy activities was the year Nash spent as director of the U.S. Indian Emergency Conservation Program in the southwestern section of the United States. Nash not only made a great contribution to this program, but also was greatly influenced himself by the Indian folkways and mores. Additionally, he held leadership positions in many state, national, and international organizations, including the President's Committee on Community Service Problems, National Congress of Parents and Teachers, Boy Scouts of America, Camp Fire Girls, International Scientific Association for Physical Education, American Camping Association, Teaching Film Custodians, Inc., and the federal government's Outdoor Recreation Resources Review Commission.

Many of his more significant contributions to the profession came through his activity with the American Academy for Physical Education and the American Association for Health, Physical Education, and Recreation. In 1926, with Clark Hetherington, R. Tait McKenzie, Thomas Storey, and William Burdick, he began to develop the framework for the American Academy of Physical Education. He was named secretary at the inaugural meeting in 1930 and subsequently was chosen president in 1945, the third and last of the original five founders to hold that office. Membership in the Academy, still the most distinguished of our professional organizations, is by invitation.

Nash's role in the American Association (Alliance) for Health, Physical Education, and Recreation is of undeniable significance. He was one of those actively responsible for the merger of the Department of School Health and Physical Education of the National Education Association (NEA) and the American Physical Education Association. In addition to his other services and contributions to these organizations, Nash served as president of the NEA Department in 1930 and 1931 and as president of

the American Association for Health, Physical Education, and Recreation in 1942. He was thus the only person in the profession to be president of all three organizations. Throughout his life, he chaired and held membership on numerous committees, served on boards of directors, gave many keynote addresses, and generally was one of the most respected and influential personalities of both the American Academy of Physical Education and the American Association for Health, Physical Education, and Recreation.

Outstanding professional services and contributions are not usually performed without due recognition. In addition to the encomiums bestowed on Nash by his colleagues and students, he was also the recipient of many of the highest professional awards given by institutions and organizations for outstanding achievement, including the medal of the Royal Hungarian College of Physical Education (Budapest), the Gulick Award of AAHPER (1940), the American Recreation Society Award (1954), and the Academy's Hetherington Award (1955), of which he was the first recipient.

Following his retirement from New York University in 1953, Nash was a Fulbright Scholar lecturing throughout India. He was acting dean of the School of Health, Physical Education, Recreation, and Athletics at Brigham Young University (1954–1955), executive secretary of the New York State Association for Health, Physical Education, and Recreation, and continued to accept invitations to lecture and act as consultant throughout the United States.

What kind of man was Nash personally? He was a prudent, industrious, imaginative, active, and creative leader. Paramount, perhaps, was his great respect for human beings and for the worth of each as a contributor to society. Although he never discriminated, he was both discerning and discriminating. This was J. B. Nash at his best: It didn't matter if you were old or fat or Jewish or black or foreign—you were human, a human being with feelings and aspirations. Yet he never encouraged mediocrity. He truly inspired and influenced more by example than by precept, although his writings were prolific and his thoughts provoking. His interests were multifarious. He moved about unobtrusively, yet you always seemed to know he was there.

To interpret J. B. Nash philosophically is indeed difficult. The individuality in his manner of writing and the richness of his original thinking do not place him immediately and conveniently in any category. Perhaps he should be called an eclectic. Nash neither spoke nor wrote from pure scientific foundations although they are inherent in all of his works; nor can he be considered an astute logician. He was at his best when speaking from the heart, attempting to foster creativeness and instill in every individual a desire to participate. He was a philosopher, a sociologist, a poet. But, he also was at times a realist, a naturalist, a humanist, an

idealist, a pragmatist. He was one of the first to see the significance of recreation in our modern society, a society characterized by far more leisure than man had known before. Far more than any other leader in his field, he emphasized the cultural and recreative aspects of physical education. He believed there was great creativity in every person and that the task of his profession was to identify talent and prod each individual into action. As he often said, "There is little value in watching, in just watching or accepting the creativeness of other men's effort—it is each individual's to do, or be done with." This is more than a philosophy of recreation; it is a philosophy of life.

Nash deplored passive "spectatoritis" and programed entertainment; joyous and imaginative living, he said, results from participating enthusiastically and wholeheartedly in worthwhile activities. He feared that American democracy stood in danger of losing its true meaning as individuals came to lead more sedentary lives. He felt there were still new trails to be opened, new paths to be made, other mountains to be climbed; recreation offers hope for mankind by providing varied opportunities for meeting challenges, gaining confidence and group approval, and developing self-respect through self-actualization and creative labor.

Nash believed that the worthwhile use of leisure would enable people to develop healthier personalities and that healthy personality is an organismic whole—the integration of organism with emotions, of emotions with thought, of hand and brain, of individual work for and with the group. He thought that integration could take place only in the experimental continuum and that we cannot really think unless we find meaning through activity. Knowledge is not just an accumulation of facts in the mind of the learner; it is the product of one's total activity and arises as a result of experience.

Being somewhat of a mystic, and relying more on Gibran, Kipling, Stevenson, and Emerson than on popular education theorists for his quotations, Nash leads one to believe that the world of nature and a first-hand study of its wonders are the most important means of educational development. Frequently quoting from Elie Faurie that "Life is a dance over fire and water," Nash suggested that life was a continual process, while fire and water symbolized the dangers inherent in the mastery of any challenge. Nash believed that one of the individual's basic needs is for adventure and challenge: the individual attains stature through struggle at difficult tasks. Work and recreation are not distant relatives but are common opportunities for achievement, self-fulfillment, and the betterment of society. His mottos—"strip or retire," "join the parade," "do something, make something," "get into action or leave"—were basic to his philosophy of life.

Nash was a living model of his own philosophy. Challenge was a word he liked. He accepted challenges in many ways throughout his professional career, as his colleagues would eagerly admit. Challenge and new adventure also epitomized his leisure time pursuits. For vacations he explored the Rockies, camped in the High Sierras, lived with the Indians in New Mexico, and journeyed to Canada or some other distant place, where the challenge might come in terms of a bass or a trout. His pipe, Western hat, and Indian jacket became his trademarks as he turned thumbs down on localities resplendent with modern facilities and conveniences, and by roughing it, put textbook ideas to practical use. Nash was not only a man of vision; he was a man of activity.

In the evaluation of a man's life, who is to say what the criteria for judgment should be? Is it invention, the conception of radically new ideas, the development of instruments of measure, or the awakening of mankind to factors that already exist, thereby causing humans to examine, understand, and consequently to act? Nash was a philosopher, challenging the intellect and tapping the emotions. He caused men to wonder, to think, and to do. If the mark of a man is best measured by that which he left behind, then certainly the thousands of educators in this country and foreign lands who have been educated and motivated by Nash's written and spoken words are a testimony to his leadership and communication of the highest ideals of the profession. This brief biography and critique is presented as an introduction for readers who did not know Jay B. Nash personally. Deeper knowledge and understanding of this great leader will be gained through reading the materials presented herein. I trust the readers of this text will find as much joy and wisdom in them as I have in collecting, editing, and presenting them. Travel hopefully, and follow the gleam.

Harvey M. Jessup
Tulane University

. . . They are thinkers with insight into what is needed and timely. They see the very truth of their age and their world, the next genus, so to speak, which is already formed in the womb of time. It is theirs to know this universal, the necessary next stage of their world, to make it their own aim and put all their energy into it. The world-historical persons, the heroes of their age, must therefore be recognized as its seers—their words and deeds are the best of the age.

—G. W. F. Hegel
Reason in History

The Flames Leap High

Camp Talks

From Antonio's Roof

Night comes to Taos—long shadows grow still longer. Pillars of the old church ruins stand out like sister peaks and the sun on the distant sacred mountain brings out the colors of the pine and the aspen, while bare granite on the peak brings out the tree line in sharp relief—mountains make men!

From all directions come horses, dogs, and men, back from the summer places or with a load of gnarled wood. Here and there, a burro trots—he has "nothing to do."

On a roof, in sharp contrast to the dull brown walls stands a woman in black shawl and white limp boots. She stands motionless, looking up at the sacred blue ridge. Of what is she thinking?

As the sun sinks lower, a touch of chill comes in the air—children in the plaza move faster—one dog protests the presence of another, but no one stops to look at this clash of eminent domain. From somewhere in a shadow comes the rhythmic beat of a tom-tom; a faint jingling of little bells and low singing voices can be heard above the song of the river, which is high this year. There will be water for the crops. From a dozen chimneys, smoke begins to curl toward the heavens and a faint smell of bacon can be detected, together with the wood smoke of the cedar and pine—it's supper time.

The tempo heightens in the plaza—children come from all directions to play in the cool breezes—dogs emerge—burros appear, headed for the corral or anywhere—life is at its height. Shadows begin to darken, the mountains fade out—some feeble stars appear; a weak moon protests in vain the coming darkness. The high pueblo buildings stand out against the skyline—it is night.

Cloaked figures silently flit from place to place—head and body wrapped in a sheet—ghosts of bygone ages—only a pair of eyes to see but not to be seen. The past has descended. From the north bridge comes a song to the sound of a flute. An echo comes from the south bridge—one faint tom-tom beats, a night swallow darts past, an owl announces his rulership—the cold creeps in. It is night.

Written at Taos Pueblo, Taos, New Mexico, 1936. Antonio Melabal, former governor of Taos Pueblo, was a personal friend of Dr. Nash for many years.

I See Myself

I sit by the open fire
The flames leap high
The sparks ascend to Heaven;
The heat makes my body glow
I warm my feet.

About me sit my comrades of the day;
They call me "guardian"—leader
They are young, dressed in gay colors
They chatter—they talk of wishes, wants, and desires
They plan the road ahead; they talk of tomorrow.

Their hands are stretched out as if feeling for something.
They are incoherent; they contradict themselves,
They want that which they will not want when they get it.
Their faces are pale—their hands delicate.
They talk of streets and bridges—lights that are not lighted;
Houses with no hearts—and auto—auto something,
I cannot catch the word.

I look again—they are all blind.
The fire dies down
The embers glow,
The night has closed in—we are alone;
One faint curl of smoke forms a tie with Heaven
We are alone with the God of the Universe.

I look again
I am alone
I stand—the blood courses through my veins
I see myself through the ages.
I feel the thrill of the flight
Ten thousand times ten thousand times—and over again.
I have the strength of all who have gone before;
I felt it vaguely once before in the city streets
But did not dream its meaning—
Tonight I relive the ages.

I look again. Shadowy ancestral forms are taking their places about the glowing embers.

They slip in quietly—their faces are grim;
Many of them are savages, strong, fierce, relentless, battling savages
Many are naked; they come in one by one
Their heavy bodies heave with the strength of giants.
There is blood on their hands
Some are mortally wounded
Their shoulders are massive
Yet, they come as heroes—
It was the fight to the death.

They do not look at me—
They do not look at each other.
They lie down—each looks at the fire
I look again—they, too, are blind!

I feel myself in every struggle
The stealthy creep through the forest, the charge, the kill.
I feel the joy of running in the early morning—
The plunge into the mountain lake—the clear starlit sky
And the silent night.

I feel an age-old dread of creeping things;
Plunging saber tooth, stealthy enemy
The gnaw of cold and hunger—
I feel it all, as I face tomorrow's fight with dust storms, drought, hunger, and loneliness of old age.

I feel it as I face the sterileness and monotony of little villages,
The inhumanity and cruelty of grasping, milling city crowds;
I feel it all as I face nations ready to plunge at each other in a deadly combat;
I feel the hopelessness of it all—
I, too, am blind
Yet I must fight on—
I am the torch bearer
For countless millions to come.

Written 4 August 1937.

Intellectual Courage

Courageous thinking is a frontier that never passes—yet many of us are like the satisfied pioneers depicted by Rudyard Kipling:

There's no sense in going further—it's the edge of cultivation,
So they said, and I believed it—broke my land and sowed my crop—
Built my barns and strung my fences in the little border station
Tucked away below the foothills where the trails run out and stop.

But for the courageous thinker, there always rings in his ears something lost behind the ranges:

Till a voice, as bad as Conscience, rang interminable changes
On one everlasting Whisper day and night repeated—"Go.
Something hidden. Go and find it. Go and look behind the Ranges—
Something lost behind the Ranges. Lost and waiting for you. Go!"

There is always the age-old cry to break away from block thinking. Yet how many of us act with the group without thinking? My club, my church, my section of the country, my interest group—these we consider to be right without question. We sign form telegrams, initial form letters, cry out against all others who threaten or appear to threaten us.

Courageous thinking means following truth wherever it leads, fearless of consequences.

If this summer has given you greater courage to think, I deem it a summer well spent.

Written at Lake Sebago, N.Y., 1938.

A Civilization Knows Itself

"A civilization knows itself only when confronted with death," said the Greek historian, Thucydides. This may possibly be today's ray of hope.

What are some of the fundamentals our civilization must know about itself? Certainly one of the fundamental issues we face has to do with freedom. Freedom is very closely tied up with *reverence for the personality of the other person*—reverence for the personality of the individual across the railroad track, in the other group, in the other country, in the other race. This is the lifeblood of our civilization, into which the great achievements of the Greeks, of the Hebrew world, of the supreme affirmation in Galilee, of the Renaissance, have entered and blended.

In the present world drama we are confronted with something more than mere physical conquest by force. We are witnessing a breaking down of something we call and which aggressors once called "civilization." This annihilation of values, once imposed upon themselves, they now seek to impose upon all. What is being killed is reverence for personality.

We listen calmly to, even see about us, the reason given for this aggression. Individuals and minority groups have taken advantage of a respect for personality and have become arrogant, aggressive, even lawless. They are unable to see, or disregard, well-established customs and manners that raise living to a cultural level. They achieve for themselves, disregarding the self-made rules of a group and the personality of its members. Cross sections of society have demanded tolerance for themselves and have been intolerant of others.

There is truth in these claims, but subjection by force is not the answer. The answer is much more likely to be found through knowing more intimately individuals of other patterns of culture and through understanding the cultural contributions of outstanding representatives of such groups.

To our Western Hemisphere society came a great many adventuring people—the most daring elements of Europe—seeking horizon and seeking liberty. With statesmanship and heroism they built a new world. There is much darkness in the record of these people, but there is splendor, too. The greatness of this impulse has not died. It merely slumbers.

A note of rage must be struck—all of the driving emotions that make us strong men must be aroused! But it must not be the negative note of hate; it must be the positive note of maintaining reverence for the personality of the other person.

Written circa 1941.

The Strength of the Pack Is the Wolf

The individual is no stronger than his society—but society is the combined strength of its individuals, sparked by courageous thinkers who value truth above self.

Are there powerful emotional drives that prompt giving to the group?

Yes. Members of primitive societies—Indian tribes in the Southwest today—vie for the opportunity to serve the group. Nor are examples lacking in modern society.

Can these emotional drives, which are directed to serving the group, be made as powerful as those directed to acquiring for self—individual or national self?

Yes. The will to live clings on as long as there is one person alive who needs you. It dies when you have nothing left in life but getting for yourself.

Are there men to lash out at the curbing of freedom and the softness of security, peace, and ease? Are there Miltons to defend freedom in terms that will outlive every name of those who strike at freedom? Are there Voltaires who will display naked to the grin of history the tyrants who were great until they made them small? Are there men to pick up the lash and strike at the money changers in the temple?

Yes. There are voices that cannot be stilled by fear of loss of life, men who still believe that he who would save his life must lose it.

Are there universities willing to push beyond the doctorate thesis—a perfect image of the world about us—to produce men who accept an obligation to defend the disciplines of thought, not for any self interest or even for the group in which they live, but for generations to come?

Yes. This devotion to eternal truth—this courage to face it—is born again with each life. Enough courageous leaders, disregarding self, will speak out with words that have cataclysmic power to set off great reactions in the whole process of emergent evolution. These courageous spirits have

their secret retreats, but they will emerge to follow the gleam. Youth can be trusted.

Must we go down to evening faltering?
Not so, my comrades, youth shall spread a sail
Unreefed, fearless shall take triumphant wing
O'er seas uncharted. Be it love or Grail,
The gleam still calls to great adventuring.

I throw the challenge to you, courageous youth in the ranks—FOLLOW THE GLEAM.

Written in August 1940.

Take It Easy—
and Die Young

"Take it easy, pal" has replaced "so long now" and the conventional "goodbye." Tired businessmen like to hear about "exercise, the secret killer," "you do not have to exercise," "why you should not exercise." The implication offers an excuse for a second martini. They have heard that a tortoise that does not exercise lives longer than man. This is not wholly true, and who wants to be a tortoise? Turtles cannot play golf, thumb a guitar, play in an orchestra, land a five pound bass, or weave a rug.

Too little in many aspects of life is just as bad as, or worse than, too much. Rest can be abused and is abused more often than exercise. For the attention of the columnists and writers in rotarian magazines, no one in his right mind advocates mountain climbing, handball, or calisthenics before breakfast for men over forty. Extreme illustrations are the tools used by extremists.

Few men overwork; I have never known any. Many men overeat, overdrink, overworry, and overfret. Intelligent individuals must be depended upon to make right choices in exercise and in a hundred other phases of life.

Activity is normal. Prolonged rest has the effect of a disease. Stay in bed three weeks and you are very weak. It will take a person six weeks to get back to normal after prolonged rest. Cardiac cases and those who have had rheumatic fever are given exercise as soon as the active infection is gone. Victims of cerebral palsy and poliomyelitis use exercise to strengthen residues of muscles. The axiom stating that that which is used develops, while that which is not used atrophies, still remains sound physiology and sound philosophy.

The law of use is the law of life. Life has a quick way of disposing of those who do not keep their hats in the ring, and this applies equally to muscle or brain. "Do nothing after retirement from work and die young" is a truism.

Do not let extremists or headline writers get you. Do not succumb to the lure of the easy life. Die with your boots on, with a hundred interesting, unfinished activities for which there was just not time. On such a prescription one may live long and happily, often on borrowed time.

Written in 1939.

Wings and Fire

The French line was broken on that disastrous Thursday, May seventeenth, after only seven days of fighting. Eyewitnesses say the enemy "were stronger in arms because they were stronger in heart. It was their fanatical faith that gave them wings and fire."

The German soldiers had a perfect pattern for morale; *pride*—a feeling that they had a mission and that "nations hate Germany for her accomplishment in social welfare"; *recent defeat*—their ambitions for expansion on sea and to the East had been thwarted; *propaganda*—systematic preaching of revenge and hatred, and control of speech and communication so that no opposition could come into the open; and *appeal*—"history for a thousand years depends upon what you do tomorrow." Any sacrifice, even life, is a privilege. These were the sources of wings and fire. It was easy to develop enthusiasm in a nation that has always been aristocratic, never having felt the liberalizing forces of the Renaissance.

We in the United States also have a pattern for morale. This pattern involves *pride*—it is a privilege to participate in the first large-scale experiment that recognizes the inalienable rights of all men—and *danger*—behind us stands everything we hold worthwhile—our land (the land our fathers conquered from the wilderness), a million homes, the opportunity for men to rise from the ranks, free speech, the right to be heard—a heritage. This heritage we hold in one hand while our children cling trustingly to the other. Are not these worth fighting for?

As the female of the species strikes back with wing and claw to protect her own, can we not strike back to protect our own? Fear—we have plenty of it to guarantee that old fighting ego stripped for action. Many of our lives would be snuffed out in the first week of defeat. Is this not enough to make us a fighting nation? Hate—we must hate the assassin in our home, the rattlesnake with our children, and the mad dog, but to hate a mad dog or a madman does not mean that we have to hate all dogs or all men. With our hate of injustice, atrocities, and selfish mad leaders, we must learn to kick and to kill individuals as instruments, sometimes unwilling instruments, of evil.

Toyohiko Kagawa, social reformer and pacifist living in the heart of Japan, with almost unbelievable courage showed his hatred of aggression, even that of his own people:

I love Japan so fair
But I love China too; this war I cannot bear—
Like Christ who bore our sins upon the Cross
I, too, must bear my country's sins and cross
Land of my love! Thy sins are grievous to be borne.
My head hangs low upon my form forlorn . . . .

The Chinese, after four years of bitter fighting, have emerged with an axiom, "Only those who hate war can win war." Such statements in the midst of war take fighting courage, for they imply a deep hatred of injustice, even bitter scorn of some people, but not a hatred of all men even in other nations.

Many of our leaders have developed a "blood, sweat, and tears" fighting spirit, and yet they recognize certain universal rights. Vice-President Henry A. Wallace tells us that the days of colonization are over; the days of the domination of one man or one race over another are gone. Diplomat Sumner Welles in his famous Arlington speech said, "If this war is in fact a war for the liberation of peoples, it must assure the sovereign equality of peoples throughout the world, as well as in the world of the Americas." A justice of the Supreme Court states, "Our fight is to establish the mechanisms of machinery of world order for people." Many people even in enemy nations have those same ideals. They are our fifth columnists awaiting in these countries the hour to strike.

In the meantime, while waiting for a return to reason, may we learn to fight causes, not individuals. May we steel ourselves to kick and to kill; may we despise and hate injustice, not men, and fight tyranny, not people.

We must not develop the revenge complex, for when the war is over, we may have lasting peace or revenge—*but not both!*

Written at Lake Sebago, N.Y., 1942.

Will There Be Life?

Five years ago I reminded our campers of Thucydides' comment, "A civilization knows itself only when confronted with death." It was perfectly clear then that as a nation we were dancing over fire and water. Few men were ready, and fewer were willing to face the fiery furnace of world revolution.

Admiral Kichisaburo Nomura of Japan had just a few years before stated at a banquet in Washington, "There will be no war," and this statement received wide publicity. Few, however, heard the Admiral's reasons. He said:

> You people are happy. You have radios, automobiles, big beef steaks, chicken, beauty-rest mattresses. When you have these things you don't want to fight. Why should your men want to sleep in hammocks on warships or lie in trenches, when life is so pretty at home? Japan is different—the Japanese has uncertain handsful of rice to eat—in army or navy, his rice is sure. The hammock on the warship is better than the thin straw mat at home. You Americans were fighters when you were building your empire—when you had to kill Indians for a plot of ground on which to grow food. Now you are like a tiger whose stomach is full. You are sleepy!

It was already too late, but thanks to the width of two oceans, we had time to wake up.

The war is over, the mopping up may take more months than we anticipate; but our enemies know the naked truth: they failed this time. Tomorrow we go back to face the old death threat of the twentieth century, infinitely more deadly than war.

Oddly enough we will no longer be the new world. France, England, and continental Europe will be new. India, China, Russia, Germany, Italy, and Japan will be new. The death of old age will be facing us. Our national arteries, used to daring experimentation, will be hardening. The old na-

tional nerve center will want patterns just as they were. The emotionalized, daring youth will give way to saving yesterday's face.

Adventuresome voices will be shouted down. The flood tide of hates and bitterness will be loosened. But Attila with young, vigorous, adventuresome youth will again be outside the gates of Rome and "our Rome" will fall because we hired a few men to defend the walls of the City while we slept.

We fear this death but we also hope.

We hope that, facing death, we shall again come to know ourselves. The tragedy will be that if death comes, those who lived in the nation while it died will never know it. History alone will make the record.

To this Western Hemisphere came a great many adventuresome, daring people, seeking horizons and seeking liberty. With statesmanship, discipline, and heroism they built a new world. There is much darkness in the record of these people, but there is great splendor. The greatness of this impulse has not died; it has merely slumped.

Can we again open our social gates and admit the adventuresome souls of a world order—philosophers from India, scientists from China, crusaders from Russia, adventurers from Africa, from South America, and from little or big people everywhere? May we even admit into our social stream the virtues of our enemy? Above all, may we not hush the prophetic voices of crusading groups among us?

A note of rage must be struck against the despoilers from within: the selfish, the greedy, the violators and defenders of the violators of law and order, the lazy, and the many who so love to fly backward so they can see where they have been. We must rise above those who would build a society on materialism, technocracy and individualism—rise above those to make real the Jeffersonian dream of society based on an aristocracy of virtue.

If we, as a nation, are willing to recognize virtue wherever we find it, this nation, yes this civilization, will have come to "know itself," and there will be not death but life—a regenerated, vigorous, courageous life that will be looked to for leadership in a war-torn, revolution-torn world eager for the day when there shall be a light in the window.

At the New York University camp, probably 1945–1946.

The Sum of Its Parts

A whole is not merely the sum of its parts. It is oftentimes something quite apart and beyond any mere addition or combination. Writing in *Psychological Medicine*, Dr. Franz Alexander notes, "From the study of the parts alone, the whole system never can be understood. Just the opposite is true, the parts can be thoroughly understood only after the meaning of the whole has been discovered." We recognize this in the field of physical sciences. No study of hydrogen alone or of oxygen alone can give us a picture of the whole—of their combination, water.

What we have been tardy in recognizing is this same principle in the field of human relationships—a group, a society, a nation, or a league of nations. All groups are something quite apart, above and beyond any mere addition of parts, but we have tended to think of them in terms of mere additions.

Research has laid the basis of technological advances, and to technology we have committed our hopes for the conquest not only of the mighty earth but of frail man. We have been told to rely on technology and in our innocence believed that through these advances we would be able to provide human beings with fullness of living. Problems of personality building and human relationships were to be solved by the technological improvement of parts.

Raise the level of income; give people modern conveniences, houses, radios, television, movies, and rapid transportation; and they will solve the problems of health, leisure time, and character relationship. These gadgets were to become the impetus for personality development and the social cement to hold groups together, but they turned out to be only parts, and insignificant at that.

We see this concept illustrated in the practice of medicine. Too many medical men, fortunately not ours, still think of individuals in terms of parts and systems. Parts have been treated but the man has been neglected. The number of psychoneurotics discovered and produced by the war, when all of the specific body organs and systems were sound, is alarming.

In the organization of human society, in the small community or on an international basis, we thought we could produce the whole we desired by a mere study of parts. Hence we resorted to things that could be counted, measured, put on a scale, and compared. Research was to plot our salvation, but we were again merely counting the gadgets and forgot the social-spiritual qualities that would transfer the parts into a meaningful whole. We forgot that we needed a catalyst to bring all the elements into a new and significant whole. A cathedral is more than stones and bricks; a home is more than walls and furniture; a country is more than factories and highways.

Group living is the precursor, and service to the group, which recognizes the rights and worthwhileness of all men, is the catalyst. The French writer and aviator Antoine de St. Exupéry visualized this when he said that a country is "the sum of its gifts." It is when an individual gives to a cause, when men stand shoulder to shoulder ready to sacrifice for an ideal, when men stand ready to give their lives that they may have them, that there emerges the "mind-energy" referred to by Henri Bergson, or Lester Ward's "soul-body." Then will emerge the whole, and from the study of the whole the parts can be understood and may be controlled. This may be the Kingdom of Heaven, which we may not reach in this life, but is something for which we can strive.

1945.

Will Technocracy Set Us Free?

Man, chained to the powerful forces of nature, has throughout the ages been a slave. The blind forces of wind, wave, and fire made him a straw in a tempest. Life was short; days were dull; the nights were filled with terror.

Then mind conquered matter. The mighty earth yielded; time and space lessened their power; even the atom yielded its secret. At long last man was to be free. He had power, comfort, even luxury. The mechanical era, like a bowing, braided butler, handed him freedom on a silver platter. He flew the stratosphere; his voice circled the earth; motion pictures brought him entertainment, even knowledge; the printing press unlocked worlds of treasures.

At last he was free. To technocracy he commended his highest hopes; he believed himself to be master of the universe.

So man presumed and acted on the presumption. But he reckoned without the spiritual and emotional forces that had made him. Other guiding principles than mechanical technology were more important in the fashioning of man. There is a certain sense of inward things, a close relationship with nature and with the powerful forces of the universe, that give him stature.

Technocracy, when relied on as the maker of life, is the insurer of death. Our mechanical system with its deadly and deadening assembly belt is fast reducing work from a creative integrating activity to a frustrating routine with neither beginning nor end, without any kind of unity, wholeness or adventure. We are witnessing a deadly effort to escape its net by subscribing to shorter hours, higher pay, movies, radio, printed thrillers, and spectator sports. We are in danger of being cut off from the forces of nature and of becoming victims of a false philosophy of sheer individualism. This attempt to escape accounts for the immense increase of psychosis in the modern world. This psychosis is rooted in a century-old denial of the forces that nourish the human soul.

If man, through technocracy, cuts himself off from man and the spiritual forces of the universe—if he tries to live for himself and unto himself alone—he will be destroyed.

But he need not be. The soul-body force can be reclaimed. The group can be strengthened to help man draw more strength from the group. The means of technocracy must be brought under the same control as are the needs of the soul, of the conscience and of the heart. To do this, we must rise to great heights and must clearly recognize that mastery will come through harmonizing activity, thought, and feeling with the spiritual forces of the universe, not from denying these powerful forces, which have made it possible for man to climb to dizzy heights.

At N.Y.U. camp, 1946.

Our Challenge

From the dust of empires a new world order is emerging. The raging torrent of history is seeking a new channel. America is squarely in the path of this raging current. Can we as teachers and community leaders guide this stream or must we be swept away by it and join the civilizations that flared momentarily as brilliant stars and then disappeared? It is a time of crisis that is paralleled by fewer than a dozen in all world's history.

Great world civilizations are choosing sides. The issues are becoming clearer; the conflict seems inevitable, but is it necessary? Can we not in this great nation, where we have wealth, power, and food for everyone, take the leadership in establishing a least common denominator of rights and needs for all men in all countries? We are now the Old World, and millions of people caught in the throes of conflict and revolution are looking to us.

Is America ready to help solve some of these world problems through the high ideals of our founding fathers, or, on the other hand, is America irrevocably committed to solving its problems and world problems on the basis of technocracy? If so, we are committed to a philosophy of individualism, materialism, and isolationism. True, through technocracy we have ceased to be slaves to the forces of nature. Through our momentary advances, the mighty earth has yielded. Time and space have lessened their power; even the atom has grudgingly given up its secret.

We have power, comfort, and luxury, but are we free—free to release the energies and talents of individuals to give to *all men* the abundant life? That is what we expect of freedom.

The torch that is America will be held high by us as teachers if we can help youth temper its freedom with discipline and responsibility—if we can help tap the emotions of young people everywhere to fight for global unity so that all children may enjoy the fullness that each youth wants for his own child.

To hold the torch high, we must love people. The future of America—of civilization—is at stake. This is our challenge; we are the teachers.

1947.

What Is Art?

Someone said, "Speak to us of Art."

And he answered, saying,

Of the Art that is beauty, I will speak, but not of ugliness.

For what is ugliness but the unfulfilled longings of a soul groping in dark caves?

Verily, when the longings hunger they seek food even in dead waters.

Art is the centuries in you longing for expression.

You have Art when you are in tune with the rippling of the brook, the wind and the trees, and the laughter of little children; Art is refined in the crucible of life by the flames of sadness and disappointment and yet by the flames of joy and achievement—always through sharing.

You are an artist when you put into your creation that which lifts others; yet you are no less an artist when others feel not.

You are an artist when you give expression to longings, though the longings are yours alone.

You are just as much an artist when you can say to another, "Your creation fits my longings which I cannot express," when the sunset, the mystic haze of the mountains, a flower in bloom, or the touch of a hand gives wings and a claw to your unfulfilled wants.

Art is the soul longing for beauty when Beauty unveils her face.

Your innermost self is Art and in you is Beauty.

Written in 1948. Nash was imitating the style of Khalil Gibran's *The Prophet*. The question, "What is art?" would be asked by Gibran's Almustafa.

The Light in the Window

There is a light in the window. It may be a gleam from a hut far up in the Alps—it may be from an Indian hogan across the desert or from a ranch house in Arkansas. It may be the fluorescent light from a modern apartment.

Wherever the light is in the window it means home, security, and love. It symbolizes the end of a day and the beginning of another. Fire has been a symbol of all people, even the campfire from the dark lake means friends to the youth on his first camping trip. Throughout history the wood-gatherers have been the young helpers who help bring in the fuel. The firemakers have been the symbol of maturity, but the torchbearers have been the leaders pointing the way, taking people over the path they have trod. These are the people who, falling, fling to the ranks behind them the torch to be picked up by another leader.

The light of the blast furnace becomes the symbol for big, impersonal, cold industry. Lightning represents fear, and the spark of the internal combustion engine, speed and confusion. But the light in the window remains the symbol of little people.

The little people have the same ambitions wherever they are over the world—the family group in strife-torn China, the peasant in Poland, or the rancher on the plains. These people have the same simple wants—reasonable security, good things for their children, and a tomorrow that holds out hope. These little people can be trusted to make judgments on major issues involving human rights. They have confidence in the nation's jury system. On the road to Jericho, these little people are the good samaritans who ask no questions about "border, breed, or birth." As long as the light in the window remains a symbol, this is a good world.

1949.

Centuries Through Which We Built

Physical education, broadly interpreted, is one of the oldest phases of man's education. Historian Thomas Woody comments:

> Before his mind struggled after the fruits of reason, before his heart essayed the flights of song, before imagination peopled the world around him with invisible beings, man had cause to be physically active, in work and in play. Through informal physical activities he gained most of that which physical education provides in more formal fashion today. Such simple, primitive, natural forms of activity ran back far beyond man's written history; indeed, they were a continuous part of his experience long epochs before the dawn of settled civilization. (*Life and Education in Early Societies*. New York: Macmillan, 1949)

Participation in physical education activities such as sports, games, and exercises of endurance was confined to no one civilization. There is mention of such informal educative activities in the early history of inhabitants along the Nile and the Yellow River, and in Iran and Greece. Education was considered to be moral and religious in the legendary age of Yao and Shun (2357-2206 B.C.). Sports and games were integral parts of education even in this epoch. As it is understood today, liberal education hardly existed. Music, archery, and many forms of crafts and feats of physical prowess were prominently featured among the "six arts." Through these, the harmonious development of mind and body was to be accomplished.

With the Greeks, education included training in music together with learning skill in feats of physical prowess. These activities were taught between the seventh and fifteenth years. Through these hazy epochs of history there were two uses of physical education activities. The one most often referred to is a spontaneous delight in physical contest, with an intense admiration of skill. A careful study of primitive society reveals, however, that in those activities there was established a sense of kinship and a strengthening of the group referred to as a "desire for unity." Emphasis was given the "contest phase of primitive life" for two reasons: the

protection of the group against common enemies in the waging of war and development of a general fitness for life. The concept of physical education for wartime fitness is prevalent today. Hippocrates, the father of medicine, taught body fitness, which became the foundation for physiology and medicine. He indicated that

> All parts of the body which are designed for a definite use are kept in health, and in the enjoyment of fair growth and of long youth, by the fulfillment of that use, and by their appropriate exercise in the employment to which they are accustomed.

He also indicated that "some exercises are natural and hence beneficial while others are more violent and may be destructive." We are concerned with this same problem today. While selected exercises may be exceedingly beneficial, others which are more violent may be destructive, particularly to persons in the upper age bracket. The physiological observations of Hippocrates relative to the value of walking, running, and swinging the arms represent foundation planks in the modern program of physical education.

For centuries it has been recognized that group spirit leading to a sense of unity can be well established by participating in sports and games. Utilization was made of competitive activities and feats of skill at many of the initiation ceremonies in primitive societies. These activities became, in many instances, the central theme of the ceremonies and helped to establish a strong spirit of unity. Games and sports had secured their place on very realistic ground long before philosophers, poets, and sculptors voiced appreciation of their beauty and value. The national festivals of the Greeks became a unifying element of society. Sports and games are also prominently mentioned in the records of the Orient. Contests in physical prowess helped to knit the group more closely. Among the American Indians at the great relay at Taos, where the north Pueblo contests against the south, every available individual participates, including little children and grandfathers. At other times, mothers with small children strapped to their backs dance through all-night ceremonies. The children are deliberately kept awake so that they may be participants.

Thousands of years of history confirm the present contention of modern philosophers of physical education that sports, games, and feats of skill are basic to any program of modern education. Where the ancients needed these activities in the establishment of fitness and unity, modern societies need them a thousandfold more. Physical education is no newcomer to the field of education, but it has been one of the principal elements that have helped man to achieve the dizzy heights he now occupies.

1950.

That Skill-Learning Decade

The largest number of skills for the greatest number of people is a firm foundation upon which a society can build. The word *skill* has no narrow interpretation. It assumes more than body coordination on the athletic field, in the craft shop, or in the music room. It includes the ability to interpret (think) and to cooperate with one's neighbors.

There is a key decade—the years three to thirteen or five to fifteen—but skills may be learned as long as there is life and the will to practice. Youth is a time for courageous experimentation. Skills lay the basis for stimulating work and creative recreation.

"If it were desired to reduce a man to nothing," wrote Fyodor Dostoevski in *The House of the Dead,* it would be necessary only to give his work a character of uselessness."

Work that requires little or no skill has the characteristic of uselessness. The twentieth century has imposed this uselessness on much of the routine in factories and offices. Significant skills could bring back joy to the worker—a must in tomorrow's society.

Skills are an essential background for a rich recreational life. Leisure is more abundant each year—more vacations, shorter hours, and earlier retirement. The creative, skillful individual has resources—something to look forward to tomorrow and next year.

Skills in work and recreation lay the basis for achievement. Achievement gives one a sense of belonging. To acquire normality man *must* have some cause to serve; gaining status for leisure alone is not enough.

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15 August 1952.

To Live Well

Seneca long ago ventured the thought that merely to live is not the goal of life, but to live well. Deep in the conscience of everyone, recognized or unrecognized, is the desire to be of some consequence in the group in which he moves, lest he be deemed not to have lived.

With the trend toward increased organization, mass production, standardization, and technocracy, it becomes more difficult for one to identify himself with success, individual mastery, and worthwhile achievement. We cannot have a uniformity in television programs, motion pictures, airplanes, IQ tests, or newspapers without accepting mediocrity as a standard. Individuality is sacrificed in mass production.

The triumph of science, unless checked by education, particularly education for leisure, may, if it has not done so already, result in disastrous consequences. Changes in science have always been followed by changes in folkways. Can we expect our day to be an exception? The luxuries of yesterday become the necessities of today. But what about tomorrow?

In the chain of thousands of camp students from the 1920s to the 1950s, there is not one, as I remember, who did not hope to live more fully and to serve his day better. Thousands of friendships have been made among them, new interests have developed, and spiritual heights have been visioned.

To give people something to live for is a responsibility of education. This is my responsibility. Let it be your charge as you return to work in far-flung places. Let us set our courses with science for our compass, not our goal; and may we come to believe with Sara, the poet, that

It is a piteous thing to be
Enlisted in no cause at all
Unsworn to any heraldry;
To fly no banner from the wall,
Own nothing you would sweat or try for
Or bruise your hands or bleed or die for.

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15 August 1953.

More than Formal Studies

Youth Education and Athletics

After-School Play for Boys and Girls

Not only *what* shall boys and girls play, but *why* should they play? Let us dispose of the latter question first. Many people think children should not play. Among parents and education "play" is one of the most misunderstood words in the English language. Here the dictionary gives us no help; it gives us so many shades of definitions that we are very much confused. General usage gives us no help, for the word play is there confused with idleness, waste of time, excitement, amusement, recreation, and a number of other words and phrases.

It is easier to explain to mothers the significance of play than it is to explain to educators. The mothers see the real child and know the real problem from firsthand experience.

Along with several other powerful drives comes the activity drive. Anyone who doubts that it is natural for a child to be active, let him try to keep the child quiet for half an hour. This activity drive is nature's way of securing for the child exercise—exercise for the muscles, but more important, exercise for the development of the mind and the character.

This drive to do something is powerful, but it gives no guide to what to do, and here is the place where the home and the school must take a hand and guide. This is what we call leadership. Depreciate as many will the place of the modern home, it still is the most potent leadership factor in the life of the child.

Consider, along this line, that the school is in session only about half of the days of the year after we deduct Saturdays, Sundays, vacations, and holidays. Again the school occupies only about half of the free time of the child on the days it is in session. It will then be seen that the leadership of the home has a great part to play in the play-leadership life of the boy and the girl. What specific part does this play life, game life, activity life—call it what you may—take in the development of children?

• Play life forms one of the basic elements in the health of the child—food, rest, and protection being the other elements.

When your child plays long hours in the open air, eats good wholesome food at regular intervals, and gets eight or nine hours of sleep at night, you have little to fear. There is no magic about health; also, there is no royal way to attain it, and it cannot be bought.

Keep in mind also that vigorous exercise has a close relationship with the other elements of health. During a baseball game, with proper guidance, the boy is learning habits of exercise. He is learning the joy that comes from a shower bath; he is learning the cry of tired muscles for rest, and he is learning the call of a physical system for wholesome food. Candy and pastry won't satisfy this call.

The stage is properly set for laying the foundation for all health habits. The boy's interest span is short and health habits to him are merely for tomorrow, but for a wise director they are for years hence.

Health cannot be taught directly, for children are as untrained runners in the two-mile race. They must learn by experience that energy must be saved in the early part of the race for the last quarter mile. But children have but one life race to run so cannot learn health rules this way but must accept the experience of the race in regard to saving energy during the early part of the life span for the last.

Health, again, is not attained by thinking about it, but by not thinking about it. Gradual and spontaneous development comes by freeing the body from strains and drains that might detract attention away from growth. Not the least of these conditions that lay the foundation of health are *joy* and *happiness*. Would that all mothers could see the place of joy and happiness in life.

Mothers, be glad when your boy comes home dead tired; you won't have to have an argument with him about the vegetables, and you will know where he is when night comes.

• Play life forms one of the basic elements in the formation of the child's character.

Be sure that your child plays, but also be concerned about who he plays with. While he is playing he is forming the habits of life. Along about the age of four the small child gets one of his first impressions about right and wrong, when some other child says to him, "You did not play fair."

Let us again look at our game of baseball. Our ultimate aim is good citizenship, but what are our intermediate steps? A boy is learning that he is part of a group. He is a pitcher, but he is useless without his team. Each member of the team has something to contribute. Together they are a unit; they win or lose together. Each must sacrifice for the group occasionally. What a wonderful opportunity to present the rules of team work, cooperation, fair play, etc., which later become the basis of good citizenship. But the tie-up must be made for many children, and it must be made by the home and the school.

There is another special reason why your child should play at this time of the year. Winter is coming on—the hours of daylight will be cut down, and bad weather will tend to keep the children indoors and more or less inactive.

It is by play activity that the child creates for himself an antidote for the bad effects of the school. Try as you will (and as the best educators are trying), the school is a great strain on the physical and mental life of the child. It is a strain as it is at present organized, but it should not be and will not be as we learn more about the child and the matter of education. The curse of the school is the long hours of inactivity—the bad seating, the poor ventilation, the artificial lighting, and the artificial heating. There is also a great mental strain for many children because the school work is not presented in an interesting manner.

- Play is the antidote to the physical and mental strains of school.

Play activity in the open offsets the effect of long hours of sitting, with its marked effect in decreased appetite.

Play activity in the open offsets bad ventilation, with its marked tendency to decrease respiration.

Play activity in the open offsets the effects of bad seating conditions, with their marked tendencies to blights and the slowing up of physical development.

Play activity in the open helps to offset the many conditions of mental strain, with their marked tendency to delinquency and to cutting off development of power.

How much should children play? For proper growth and development, children should have from four to six hours of vigorous play activity. I say vigorous, for playing jacks, marbles, sewing, or playing the piano cannot be classed as vigorous. In the play activity there should be plenty of running, skipping, chasing, dodging, climbing—as in the open. Children do not mind the cold when they are active and there will be no harm done for them to play in the open, even in the snow and the bad winter weather.

Now for our last question. What should the boy and the girl play? I have indicated that the games should be out-of-doors and that they should be vigorous. Place, I realize, is a big question in many cities, yet many of the play places are not used to their capacity at the present time.

Visit your public playgrounds, find out what they are doing, get acquainted with the play director, and from time to time speak to your public officials about the need for more playgrounds. Unless streets can be closed, children should not be allowed to play in the street; of course, crowded out of every place else, they will have to play in the street, but the toll we pay each year seems impossible in a civilized country. The toll last year was more than 2,500 children.

Vigorous team games such as baseball, basketball, soccer, and tag games of all kinds fulfill the physical need of the child. Skating and coasting are also good types. Where there is a little space about the house, a basketball standard can be put in the back yard, or there might be room in the back yard for a bar or a pair of rings. A workbench in the garage or the basement will give the boy an opportunity to make many of the things in which he is interested, such as bows and arrows, coasters, or basketball standards.

Please do not understand me to say that all the child should do is play and that he should never help with the work about the home. The child should be brought little by little to see that he has a real place in the work of the home, and he should have his share and be made to feel that it is his own work. This, however, is a very gradual process, and while work is being planned, play should also be planned.

Please remember, mothers, that all of the play life of the child needs leadership, if the best results are to be obtained. Parents should therefore become familiar with the work of the Scouts and Camp Fire Girls and the work of other institutions that are guiding the play life of the boys and the girls in this country.

Conservation is the byword of the day—conserve oil, coal, timber, and water power. One western city is spending $100,000,000 to conserve power and water.

When will we rank with the conservation of coal, oil, and power, the conservation of the child's play time for character and health training? The answer will determine not only the place of the home and school in the community, but it also will determine our *national potential for greatness.*

Broadcast over Station WEAF, 1926.

Athletics for Girls: How Much? When? Where?

The mere mention of the subject of athletics for girls is sure to stimulate a heated argument in most any assembly today. It is a modern no man's land. Vigorous vocal action can always be assured by the announcement of such a topic. Proponents and opponents in all walks of life will be found to be fairly evenly divided. The argument is never settled because of the fact that few people use the same vocabulary. They may use the same words but with different meanings.

"Competitive athletics" is the phrase that is many times used. It, in itself, is a misnomer because all athletics are competitive. It is simply another way of saying competitive competition. When one person talks about athletics he visualizes the emotionalized interschool contests of the modern high school or college. When another person speaks about athletics he may have reference to the great mass of athletic games which go on in connection with the physical education program in the school, without spectators and conducted in a perfectly natural way.

In this ever present argument some people visualize girls' athletics in their worst possible form. They see state championship matches in basketball, where girls are called upon to travel long distances and play in exhausting elimination tournaments. They see track meets for girls who have been coached by men. They see great stadiums with throngs of spectators in a high emotional state. They see games played under boys' rules, coached, managed, and officiated by men. They see an utter disregard for the girls' physiological conditions. They see the girl athlete in the Sunday supplement. They see as an objective city, state, national, and possibly international championships for girls.

On the other hand, those who see good in girls' athletic activities see a participation that involves all the girls of an institution in activities adapted to the organic needs of the girl. They see the girl properly costumed. They see the teams coached, officiated, and managed by well-trained, mature women leaders. They see the group of girls building up an organic capacity and acquiring standards of behavior of a very high order.

So it is that the mere phrase "competitive athletics," or "athletics for girls" has in reality no definition. One might as well ask "How long is a

string?" as to ask "Are athletics for girls bad?" It all depends upon conditions. What are these conditions?

The conditions relative to girls' athletics are precisely the same as the conditions relative to boys' athletics. Boys' athletics which involve activities not adapted to the needs of the boy and conducted under highly emotional situations, with selfish leaders who care more for the click of the camera, the scratch of the reporter's pen, and the game receipts than they do for the boy, are bad. Much of the athletics in junior and senior high schools and colleges fall under this category. It is obvious, then, that if girls' athletics merely ape boys' athletics they are likely to be bad for the very reason that many of the boys' activities are bad. The earmarks of bad athletics, whether they involve boys or girls, will always center around *intensive coaching of a few, neglect of the many, spectators, gate receipts, state and national championships.* Such activities are not educational. They exist to give publicity to the coach, the principal of the school, the president of the university, the alumni, some local newspaper, the town boosters' club, and the players.

An interesting situation presents itself: namely, that those who today are most vigorous in their condemnation of athletics, both for boys and for girls, are the ones who are at fault for the muddle in which we find the present athletic situation. This group of people, who have only themselves to blame, are high school principals, boards of education, college presidents, and boards of directors of colleges and universities. This is the group of people who, over a series of years, refused to recognize the educational content of athletics. They are the group of people who forced student associations to organize, raise their own money, build their own stadiums, hire their own coaches, and, incidentally, spend their own gate receipts. This is the group of people who refused to finance a program of athletics as one of the important phases of education.

A story told of a school principal will illustrate the attitude of this group of people. This school principal walked up to a boy from his school and said, "John, how far can you throw the hammer?" The boy stuck out his chest, expecting and deserving some word of praise, and said, "I think I can throw it about 125 feet." The principal of the school said, "All right! You get about 125 feet off the campus when you throw it."

This opposition to athletics not only slowed up the progress of the movement but also forced it into unwholesome practices. We, as school men, abuse the sporting editors and the cigar store merchants for muddling in the management of our athletic teams. They are in the field because the school men of yesterday lacked vision. We are more at fault than those against whom we rail.

That situation is largely a thing of the past. The school men of the country are vigorously taking hold of the athletic situation both for boys and for girls, and a solution is in sight. There are still a few principals and

college presidents whose names should be added to the retired list. It may take years to entirely clear up the situation relative to boys' athletics, but it will come.

The important point of this article is that it is not too late in connection with girls' athletics to avoid the pitfalls we have encountered in boys' athletics.

Education today is upon an activity basis. All learning is through some form of activity, mental or physical. In physical activities all of the value lies in participation—none in the onlooking. No longer can we make excuses that the spectators acquire "loyalty to the school," or "get relaxation," or "are out in the fresh air." These are platitudes. The value is in *the activities*. Therefore, plans must be so laid that every child in the school is given an opportunity to take part in *activities adapted to his capacities*.

No excuse will be accepted that the "rest of the girls get gymnasium." No, that was the last decade. Invented activities and gymnastic drills on the gymnasium floor are reminiscent of military training for discipline and health and have gone the way of all formal training.

It is, then, through activities that individuals are educated. Looming large in these activities, especially in connection with physical education, are what we call playground activities—big muscle activities—or what is commonly called "athletics" or "athletic games." Physical activities adapted to the needs of the girl, conducted under proper leadership, lay the basis for development. Development laid in this way is fourfold:

1. *Development of organic power.* Organic power is probably best illustrated in what we call endurance or vitality. It means simply the power to expend great energy and to withstand fatigue. This organic power is today tremendously needed. It is a matter of common knowledge that many of the men in present-day positions of great responsibility were raised on the farm. In the big muscle activities on the farm their organic power or endurance was obtained. More and more there is strain upon the nervous system. There is the hurry and worry of business life. If men are to stand under this strain, there must be built up through big-muscle activities—playground activities during childhood and youth—great organic capacity.

2. *Menti-motor development.* In play activities menti-motor power is developed. This means simply that the latent powers in the neuromuscular mechanism called strength and skill are developed and that millions of nerve cells are brought into functional activities under the control of the will. This power is greatly needed today in connection with the varied and highly mechanical life we live. Quick responses learned on the athletic field or in simple games may save a life in the crowded traffic or prevent accidents in connection with our modern factory system.

3. *Development of the impulses.* In the games of childhood and youth the most powerful impulse tendencies of human nature are exercised.

Character traits are developed. In the stress of the game the temptation is particularly strong to be unsportsmanlike and violate the rules for the sake of winning. Probably the most effective instance where the child distinguishes right from wrong is when other children point their fingers at him and say, "You didn't play fair." Playground activities offer a tremendous range of opportunities for guidance and the development of the impulses in an approved direction.

4. *Development of judgment.* In no phase of education is it necessary to think situations and to will coordinations so rapidly as in playground activities. Judgment is necessary. Action must be instantaneous. A slight error in judgment is fatal to the individual and to his team. The entire being of the player is set upon making a good showing for his teammates. He thinks because thinking is imperative in play to do his best.

Based upon these fourfold objectives are the intermediate and the remote objectives or what we here term *standards of behavior,* namely, health as a standard of behavior, and character as a standard of behavior.

Over all these objectives and ways of acting is the adult adjustment to the recreational life, namely, the *right use of leisure.* Several factors are necessary to insure this development. These may be enumerated as follows:

1. A recognition of athletics as a phase of physical education: Athletic games are not only a phase of physical education but in reality they are the heart of the physical education program of the adolescent. They are concerned with activities that arise out of the natural play life of the high school age and are definitely concerned with the wants of both the boy and the girl.

2. A recognition of physical education as a phase of general education: This makes necessary a recognition of the educational values of physical education, not just *for* the physical, but *through* the physical. It is one of the approaches to education and today must be recognized as one of the most vital approaches. In this connection it might be well to make clear the meaning of the modern physical education program. To visualize a modern physical education program, one must see that great range of activities that go on naturally on the athletic field, on the playground, in the swimming pool, in camp, on the tennis court, on the golf course, etc. Indoor gymnasiums and playrooms are merely bad-weather places for the conduct of activities when weather conditions forbid such activities in the open.

3. A scientific classification of children: All children must be classified in accordance with sex, age, and capacity. Skilled leadership is necessary. Physical examinations must be given. The individual capacity of each child for activity must be determined in order that activities adapted to the individual's need may be prescribed. Any athletic activity can be safely given to any boy or girl only after it has been determined that that activity

will furnish more development rather than destroy what is at the present time in existence. Some individuals, either boys or girls, will be able to profit by a vigorous program, while others will need a limited program. As soon as this classification of children is properly made, the next step is the adaptation of activities to these needs.

4. Adaptation of activities to needs: As soon as individual needs have been determined, the program of activity can be planned. Here is where the program of activities for girls will differ very decidedly from the program of activities for boys. Girls may be barred from some activities because of a lack of foundation upon which to build. Girls who have spent a relatively inactive early childhood, which up to the present time has been less vigorous than that of boys, cannot suddenly plunge into vigorous activities. On the other hand, physiological differences begin to appear at adolescence. Williams points out, "The pelvis of the female is much broader after adolescence, which gives to the femur a marked obliquity. This mechanical disadvantage interferes with the running ability of the girl. In all movements of the lower extremities there is likely to be a marked lateral sway of the pelvis; the extent of this oscillation determines the speed of the individual in getting over the ground. Because of this one fact of body construction, the girl is unable to run as fast or as far as the boy of the same strength." The dangers involved in throwing a girl suddenly into the highly charged emotional situation of an athletic game, where she is a representative of the school and there are many spectators, is well pointed out by the experience of Dr. St. Clair Lindsley. Dr. Lindsley has had a wide experience in her capacity as advisor for girls in connection with the Los Angeles public schools. "The entire endocrine balance is being established, and the adolescent girl who is subjected to highly emotional situations is but sowing the seed for a nervous breakdown later on by putting undue stress on these glands of internal secretion, which are trying to adjust themselves to the physiological changes taking place at that time, and are really having all they can do. Moreover, many of our chronic backaches in later life are the results of the sacroiliac spreads that occur through the abuse of the body when not sufficiently developed to withstand the sudden and difficult training involved in athletics. Take the girl trained and educated from childhood to meet these conditions, and we may have a different result."

5. A proper leadership: This involves thoroughly trained physical directors—men to have charge of boys' activities and women of girls' activities. Without this leadership, results cannot be expected either in connection with physical development or in connection with the standards of behavior involved in character education and health education. Given the proper leaders, the rest is simple.

After such criteria have been set down for athletics, one might repeat the questions: Athletics for girls? How much? When? Where?

Athletics for girls certainly! It is one of the basic phases of education. How much? Just as much as organic examination indicates will give benefit to the individual. When? Throughout life. Where? Anywhere, where results as indicated above can be a product.

As a matter of practical administration, this means trained women physical directors capable of classifying children and adapting activities to their needs. It means an intramural program that involves every girl in the institution. It involves the elimination of gate receipts, because gate receipts merely start a vicious cycle: spectators who pay gate receipts demand a finished contest; a finished contest means intensive coaching of a few; intensive coaching means winning games; winning games means more gate receipts; more gate receipts mean better coaching—and so the cycle goes.

This program involves the elimination of the pyramiding games which involve city championships, state championships, national championships, and international championships. It practically means the elimination of the spectator, who, after all, represents the deep-dyed villain of this drama. Athletics cannot be run both as a financial proposition and as an educational proposition, and this is true not only for girls' athletics but also for boys' athletics, whether conducted in high schools, colleges, or universities. If the school does not finance athletics as part of an educational procedure it cannot control athletics. There is no getting away from the vicious chain if the team has to support itself financially. We can squirm, alibi, and dodge, but we have to go back to what actually happens in practice. If finance is involved, there is a desperate try for a winning team, and educational results take second place.

Girls' athletics can be conducted as a phase of education—must be conducted as a phase of education. It is a phase of education upon which we must depend to build organic capacity and develop the impulses involved in good citizenship and good sportsmanship, and upon which we must build our program of standards in character training and health.

If girls' athletics are a phase of education, let the school support them as they do any other part of the school program. If girls' athletics are not a phase of education, let us eliminate the whole costly procedure—costly from the standpoint of actual dollars and cents and from the standpoint of physical health and emotional stability.

The Women's Division of the National Amateur Athletic Federation of America, under the leadership of Mrs. Herbert Hoover, have adopted a very sane platform for girls athletics. Educators of the country should rally behind this platform:

To accomplish this ideal for women and girls, it aims:

1. *To promote programs of physical activities* for all members of given social groups rather than for a limited number chosen for their physical prowess.

2. *To protect athletics from exploitation* to attract spectators or for the athletic reputation or commercial advantage of any institution or organization.

3. *To stress enjoyment* of the sport and the development of sportmanship, and to minimize the emphasis placed on individual accomplishment and the winning of championships.

4. *To eliminate types* and systems of competitions that put the emphasis upon individual accomplishment and winning rather than upon the enjoyment of the sport and the development of sportsmanship among the many.

5. *To restrict recognition* for athletic accomplishment to awards that are symbolic and that have the least possible intrinsic value.

6. *To discourage sensational publicity,* to guide publicity along educational lines, and to stress through it the sport rather than the individual or group competitor.

7. *To put well-trained and properly qualified women* in immediate charge of athletic and other physical education activities.

8. *To work toward placing* the administration as well as the immediate leadership of all physical education activities for girls and women in the hands of well-trained and properly qualified women.

9. *To secure adequate medical examination* and medical follow-up advice as a basis for participation in physical activities.

10. *To provide sanitary and adequate environment* and facilities for all physical activities.

11. *To work for such adequate time allotment* for physical education programs as shall meet the needs of the various age groups for growth, development, and maintenance of physical fitness.

12. *To promote a reasonable and sane attitude* toward certain physiological conditions that may occasion temporary unfitness for vigorous athletics, in order that effective safeguards shall be maintained.

13. *To avoid countenancing the sacrifice of an individual's health* for the sake of her participation in athletic competition.

14. *To promote the adoption of appropriate costumes* for the various athletic activities.

15. *To eliminate gate receipts.*

16. *To discourage athletic competition which involves travel.*

17. *To promote an intelligent choice* of physical activities for girls and women that will be in conformity with their structural and functional characteristics and their social traits, rather than an imitation of the activities, conditions, and rules in boys' and men's athletics.

18. *To secure the general adoption of special rules* for the conduct of girls' and women's athletics approved by this organization, and to promote the study of existing rules of all sports to the end of adapting them, wherever indicated, to the special needs of girls and women.

Physical Activities and Education

To get a conception of physical education as it is now understood, it is necessary to visualize the program of physical education activities. This program is best represented by that great range of activities characteristic of the playground, the swimming pool, the gymnasium, the club, the camp, and other spaces for vigorous play and recreation. These vigorous activities begin with the first rambling movements of the child and range up through the age levels into the vigorous team activities of the high school age and eventually into the great variety of adult recreational interests.

Physical education activities take their place along with other types of education, and physical education is one of the administrative divisions of education.

Many of the best types of physical education activities have been conducted outside of the school organization. These have been the natural developmental activities of children throughout all ages. They have been conducted outside of the school organization because of the unwillingness of schoolmen through traditional attitudes to incorporate them in the school curriculum.

The program of physical education must be contrasted sharply with the artificial programs of physical training and physical culture, which have for many years been parading under the banner of physical education. These formalized programs are going the way of all formal discipline. The old physical training had as its core a military training ideal, which has as its basis formal activities or drills. This ideal was taken over into the schools. These activities have dwindled in importance in the physical education program until they now occupy a negligible place because it has been proven that they have little or no value.

Physical and Mental Activities

Because an activity is *physical* by no means indicates that it is not at the same time *mental*. In fact, there is ample evidence to show that play ac-

tivities or the activity drive are expressions of a definite mental hunger.

This hunger for activities, for things to do, is very powerful. Common observation shows us that inactivity and restlessness go together. Adjustment to one's environment is a product of activity and there is need for a great variety of activities. The activities which are satisfying to the child and which assist the child to adjust himself are the natural play activities.

Activities Lay the Education Basis

It seems necessary to again emphasize the fact that playground and recreation activities are not interested primarily in exercise in the adult sense. While, of course, the activities involve exercise in that it is an activity of the big muscles of the body, exercise is by no means the important objective of the activities. We are coming to recognize more and more than all educational values flow out of activity. This is not merely the simple philosophy of learning by doing. There is no learning except as it is a by-product of some kind of activity.

The vigorous big-muscle activities, for which in our environment we find hardly any opportunity except in organized group games, are responsible for some very fundamental phases of development. This development is fourfold.

Development of Organic Power

Organic power is probably best illustrated in what we call endurance or vitality. It means simply the power to expend great energy and to withstand fatigue. This organic power is tremendously needed today. It is a matter of common knowledge that many of the men in positions of great responsibility at the present day were raised on the farm. In the big-muscle activities on the farm, their organic power or endurance was obtained. More and more there is a strain upon the nervous system. There is the hurry and worry of business life. If men are to stand up under this strain there must be built up through big-muscle activity, during childhood and youth, great organic capacity.

Menti-motor Development

In play activities, menti-motor power is developed. This means simply that the latent powers in the neuromuscular mechanism, called strength and skill, are developed; and that millions of nerve cells are brought into functional activity under the control of the will. This power is greatly needed today in connection with the varied and highly mechanical life that we live. Quick responses learned on the athletic field or in simpler games may save a life in the crowded traffic or prevent accidents in connection with our modern factory system.

Development of the Impulses

In the games of childhood and youth the most powerful impulse tendencies of human nature are exercised. Character traits are developed. In the stress of the game the temptation is particularly strong to be unsportsmanlike and violate the rules for the sake of winning. Probably the most effective instance where the child distinguishes right from wrong is when other children point a finger at him and say, "You didn't play fair." Playground activities offer a tremendous range of opportunities for guiding the development of the impulses in a socially approved direction.

Development of Judgment

In no phase of education is it necessary to think situations and to will coordinations so rapidly as in play and athletics. Judgment is necessary. Action must be instantaneous. A slight error in judgment is fatal to the individual and to his team. The entire being of the player is set upon making a good showing for his teammates. He thinks because thinking is imperative in play to do his best. The play standards built through interest in activities are vital to the life of the child. The child wants to do them. The youth enters into the game of baseball, or the small child into his tag game, because of a want, a drive, a hunger that is impelling. Only when there is such an impelling hunger is it possible to establish standards or rules and regulations in regard to conduct.

Most animals are trained under the whip of food hunger. Probably many individuals of the human race have been trained under the whip of food hunger. In fact, many of us remember how that whip was used to enforce the health habit of eating vegetables before we came to the time of dessert. Modern standards do not sanction the use of the hunger whip in the education of children. We have, however, the play drive. Children want to play—therefore upon this want we can build standards.

Health as a Standard of Behavior

One of the standards in behavior upon which we can build the driving interest in play is that of health. Children are only slightly interested in the promise of future values in health. Further, they are only slightly interested in the fear of future pain. Their most vital interest is the joy of living today. They want to do things. They enjoy activity—they want to achieve—and soon they want to jump farther, run faster, pitch better than other fellows. Upon these desires to do and achieve we can build standards of physical fitness. Boys will keep fit when they realize that by doing so they can accomplish what they most desire to do. Keeping fit for the sake of one's function in the team during youth is just one step removed from keeping fit for the big team, for the sake of one's function in society

as a whole. All health programs, as far as the child is concerned, can be built up around this ideal of keeping fit.

Citizenship as a Standard of Behavior

Upon the behavior tendencies in the game we can also build citizenship standards. Boys want to play. The play is social and requires a social give and take. Therefore, in the game, by proper leadership, we can establish social standards of behavior. The ability to cooperate, the ability to play fair, the ability to be loyal to one's teammates, the ability to be courteous to one's opponents are all standards of behavior that can be built in the social relationship of the game and made self-impelling by the want of the boy.

Summary

Thus it seems that the activities that make up the physical education program form some of the most profound educational activities participated in by the child. Their importance is augmented by the fact that the child wants to do them. Hence, around these activities standards must be built, and thinking of physical education activities in this broad manner, it is not difficult to see the reason why physical education has made tremendous progress in the past decade.

Address delivered at the Boys' Club Round Table, 1930.

Playing the Game for Health and Character

All education is concerned with the art of producing changes—changes in the lives of people. The reason for this conference is to lay a foundation for the production of changes in the lives of the boys of this country. We assume that the changes are to be for the good and that we are to assist in counteracting changes that are not for the good.

It is the place of leadership to guide those changes. To do this there is one prerequisite that must be possessed by the leader. It is the same as that set down by a famous dog trainer when asked the first essential in training a dog. "To be a good dog trainer," said he, "you must first know more than the dog."

Good leadership assumes several things. First, a knowledge of where we are. Second, a knowledge of where we are going. Third, some conception of the necessary steps to take in order to attain the goal.

Let us first get clearly in mind that *health* and *character* are educational results. They are not processes, but goals. They are goals that are attained as by-products of activities. Never was there anything truer than the statement, "He that seeketh his life shall lose it." He that seeketh directly after health and character will probably not find them.

I want to drive home that these qualities are the product of activity—activities into which the boy throws himself because of an inner drive and not necessarily activities that seem important in the life of the adult.

These activities into which a boy throws himself are known as play activities. They have an age-old drive. We will not pause to quibble over a name for them—instincts, hungers, drives, prepotent tendencies. We will let the psychologists wrangle over the name. The meaning of all of them is practically the same, namely, that underneath and behind the activities a boy chooses are powerful driving forces.

Don't hang on to the old idea that you were taught as boys that play is a waste of time—that play is a synonym for idleness and loafing, or that it has the same meaning as excitement or entertainment that is slapped on from the outside like a mustard plaster.

May I remind you also that *physical education* is abroad in a brand new suit of clothes. Let me introduce you. Mr. Businessman, this is physical education. You will note he has no Indian clubs, wands, or dumbbells. He has no set of adult-conceived exercises in which the instructor gets ninety-five percent of the exercise and the class of eighty or ninety shares the other ten percent. He is not talking only of strong muscles and weight lifting. No, this has been left behind. He is not talking of education *for* the physical, but education *through* the physical. He is saying you cannot separate the physical and the mental. They are different sides of the same organism—the child. Look at him in his new clothes. Powerful, interest-driven activities occupying five to six hours of the boy's life, not just on days when school is in session, but every day of the year—not just at the school building, but on the playground, at home, in the backyard, at the park, at the YMCA or Scout troop, in the swimming pool, and in the camp.

You will say, "Welcome, physical education, we really did not know you but we are glad to meet you in your new clothes."

May I illustrate this powerful activity drive in the life of the boys.

What is it that brings a small boy up to the bat in a game of baseball and prompts him to swing his bat at a ball? What is it that drives him to first base after a hit, that pushes him on to second and then on to third and finally pushes him on to home plate? What is it? If we know this, we would know many other things. From whence comes this want, drive, zest that we see in the game as well as in many other types of life activities?

No one compelled this boy to exert himself to his utmost. There was no parental compulsion, no city ordinance, no state law, no corps of police officers to enforce him to do it.

What was it?

The same boy has never been known to exert that same amount of energy in the same length of time splitting kindling wood or running to the corner grocery for a loaf of bread.

"Ah! That is the very point!" say the critics, harking back to the Puritan philosophy. "It is a pure waste of time. It is teaching him bad habits. He will probably play when he is old." And then our critic philosophizes: "It is probably not so serious. When he grows up, he will give up his 'child's play' and settle down to the serious things of life."

What is it that takes grown men in the maturity of their senses, serious men, big businessmen, out to an open field with a long stick and a little white ball to spend three or four hours propelling this little white ball from eighteen particular spots to eighteen other spots in the least number of strokes?

No one has compelled them to do this. More again, there are no state laws, city ordinances, or police compulsion, and yet practically every municipal golf course in the country will have probably one hundred

people waiting at daylight on certain mornings. How many men in the country get up at that time of night and await the break of dawn to start spading the backyard, painting the porch, or repairing the garage?

Our critic will say, "Oh, they will grow up after a while and settle down to the serious side of life."

When?

And the player's own explanation of why he goes out would be wholly insufficient. He would say, "I need the exercise, and it is so nice to be out in the fresh air," and all the other things he thinks are the guiding motives, but they are not. He could get the same exercise on a walk, but he doesn't take it. He could get the fresh air and the same exercise by knocking a condensed milk can about the street in front of his house with a hockey stick, but probably not enough money could be given him to get him to do it.

There is just that something. What is it?

That something transfers the must of an exterior force compelling an unwilling individual, to an inner want driving forward a willing individual. That something makes just the distinction between drudgery and joyful play for the child and joyful work for the adult. That something makes the distinction between the commonplace and art.

You see clearly that this drive is all-powerful. There is another thing you must see and that is that this drive is not selective. It may choose the bad as well as the good. The element that makes use of the drive for health and character should be spelled with capital letters and shouted from the mountain tops. It is LEADERSHIP.

May I remind you men that it is leadership in action, not in preachment. There is no use telling children one thing and doing another. They will listen to you and do as you do. We hear a great deal these days about the school not teaching citizenship, about the school falling down in fundamental things. Will you say to your clubs upon your return that the school is doing more than ever before, but too many boys are doing what their fathers do. The school is powerless when the fathers break the constituted law of the land and brag about it. The school is powerless when the boys see men in high positions of responsibility being unfaithful to their trust and getting by with it. The school is powerless when the children hear their father say, "I got in trouble with a speed cop, but that's all right. I know someone down at the City Hall." *Businessmen of America: Clean up your own backyards before you criticize the boys of the country. There is but little juvenile delinquency in America, but I could talk all night on the adult delinquency that affects the child.*

Now let us go back to our main thought—*playing the game for health.* What are the hopes and ambitions of the small boy—to run for Congress, to be pound master, to make a million? No. He wants to run fast, to jump

high, to play baseball, to drop kick just like someone he knows who does that well. If you want to influence a boy, begin with the good thing that boy can do well. Build from there.

Why does an athlete train—sleep eight hours a night—eat three regular meals with fruit and vegetables and all the other things that have to be done in training? He trains because he wants the power to win—to take his place on the team and do a man's work.

A story has been going the rounds, probably somewhat embellished but enough of it true to be useful, that will illustrate what I mean by training.

Some years ago, early in the fall of the year, a small, unheard of college in Kentucky received a letter from one of the late Big Three (Harvard, Princeton, and Yale). The letter was turned over to the captain of the football team and he read it to his men. It was received with great merriment. The very idea that anyone could expect little Center to play football against the mighty Harvard! After sleeping on the matter for a night, it occurred to someone to remind the team that no matter what the size of the respective colleges, only eleven men could play on the football team at one time. It occurred to someone else to ask if eleven men from the hills of Kentucky were not just as good as eleven men raised in any part of the globe. It is reported that the captain said to his men, "I am willing to lead this team out into the Harvard Stadium if you men are willing to train for the event." They agreed. They found out the training rules of Harvard—the hours the team slept, the time of meals, the menu (especially in regard to fruit and vegetables), the rules in regard to tobacco, etc. These men from the hills of Kentucky took these rules and took them seriously. For months they trained and they practiced, unknown and unheralded. One day from out of the darkness this little team trotted onto the football field at Cambridge. The small crowd had come to see a practice game—a warmer-up for the games later in the season. To the astonishment of the spectators, that little band of men knelt in the center of the field and prayed that they might acquit themselves like men.

The result is history. It was one of the hardest fought football games ever played. That little band of Kentucky fighters under the leadership of Bo McWilliam humbled the Harvard team and returned the next year to completely shut them out on a six to nothing score.

That is the way that men will train to do the tasks of the world if we can but motivate those tasks. Health must be tied to bigger objectives than health—it must be health *for* something; he that seeketh solely for health will likely not find it.

As to *playing the game for citizenship and character*, we all know that a boy does not suddenly attain citizenship as he attains his twenty-first birthday. When does he attain it, or more important, how does he attain it?

Be assured he does not attain character by memorizing rules or by hearing about what he should do. With him as with us in connection with the

traffic rules, they are wise and excellent for every person in the world, ourselves excepted.

What is the process? About the age of four the child gets one of the first impressions that there is a distinction between right and wrong when some other child points a finger at him and says, "You did not play fair." That is the time for leadership. The wise leader will show that child that he should take his turn on the swing and the rings and at the same time let the other children have a turn also.

Character is a product of properly guided activities. This is the only place that character can be developed; it is the only process. As the child advances in years he comes to play according to standards, and those standards become second nature; they become *habits*. The good citizen is the man who has established habits of good citizenship, not the one who has to argue each individual case out each time he meets it.

We have looked upon childhood as a blank period, thinking sometimes that when the proper age is reached, we will start training. We wake up and find that at the time we want to start training most of the training is over. Habits have been set; attitudes are fixed. We are beginning to see that about six is the proper age to teach swimming, seven or eight the proper age to teach tennis, and that most of the caddies can play a better game than the man for whom they are carrying the bag.

This applies also to training for citizenship. MOST OF THE CHARACTER AND THE CITIZENSHIP TRAITS ARE FORMED BEFORE THE AGE OF TWELVE. That is the rich, neglected age in which we are prone to think that children are just blank pages.

Let me point out to you the opportunities of this age by showing the similarity between SITUATIONS IN CHILDHOOD AND SITUATIONS IN ADULT LIFE.

GAMES (Organization of the Child)	STATE (Organization of Men)
Teamwork	
The team must play as a unit; it cannot win with one or two stars. The team succeeds or fails together. Cooperation is paramount.	The state must act as a unit; part of the community cannot rise while the rest is in the gutter. Cooperation is paramount.
Fair Play—Good Sportsmanship	
Be fair, not only with teammates, but with opponents. Win, but win fairly! Don't take advantage of a smaller playmate. Be a sportsman.	Win money, honor, fame—but do so honestly and fairly. Be able to look the world in the face with the feeling that you have "played the game."

Courage	
Be willing to attempt the difficult task and stay with it until the game is over. Play till the whistle blows; go across the finish line.	Be willing to attempt the difficult pioneer tasks of social welfare, as our ancestors undertook the pioneer task of clearing the land for physical welfare.
Origin of the Rules	
Rules made by committees and teachers.	Rules made by the legislature.
Play by the Rules	
When the rules are established by committees or teachers, live up to them. If you object to the rules, learn to complain to the rules committee.	When the laws are established by the state, live up to them. If you object to the laws, take your complaints to the legislature.
Officers for Enforcing Rules	
Referees, umpires, teachers.	Police courts and officers.
Infraction of Rules	
Penalties to your team, or advantage given opponents. Occasionally putting a player out of a game for unnecessary roughness.	Fines and penalties. Occasionally using reform schools and penal institutions to put one out of the game of life temporarily.

Where else are these being taught?

It should be clearly understood, however, that there is nothing inherently good in children's play, including organized team games. Teams may in fact become a dynamic force for the training of actually vicious citizens through the desire of leaders to win games at all costs. Citizenship training comes only through the advantages of play plus leadership. The potential force in games may be compared to the potential force of a high explosive. It may be used to blast the Panama Canal for the benefit of mankind, or it may be used to destroy human life—according to the motive of the man who touches off the fuse.

Two great responsibilities rest upon any country that claims to be a democracy.

First, *Every child has a right to be a participant (not a spectator) in interest-driving, health-building, character-forming activities which we call games.*

The only way that a democracy can guarantee this is through the public school. It is the modern physical education department of that school that is supplying this demand—teaching the skills and standards that will carry over into the out-of-school life of the boy and the girl.

Second, *Every individual in the community has a right to opportunities for the wholesome expression of these skills and standards which have been taught during the school days.*

This means that there must be parks and playgrounds within reach of all, not so far away that they can be visited once or twice a year, but close enough for daily contact for the child and frequent contact for the adult.

Picture the situation in your town tonight at eight. Select any of your centers and place yourself there as I talk. Look up and down the street and see how commercial recreation has taken over the field. There in the dance hall with its large sign and its bright lights ballyhooing to the boys, "Come in here tonight—the music will be good—the lights are bright—all the boys and the girls are here. It will only cost you ten cents a dance, etc." Across the street is the pool room and yonder is the soft drink parlor calling to the boys to "Come in here." Down the street is the movie with its line of modern thrills.

Where are the agencies of constructive recreation, the gymnasium, the swimming pool, the library, the lighted tennis court, etc.? May I remind you that every form of commercial recreation was at one time the common property of the community. It was bowling on the green, dancing at festivals, golf in the open fields, free. Commercial recreation occupies the field. The yoke is about the neck of every child and every adult—we lay down our money and have no choice. It is today the third largest money-making industry in our country. Some good men are in this field and I do not condemn all, but the largest number are in the business for the purpose of *making money and not for the purpose of making men.*

This is the field that we must step into if we are to attract the problem of a wise use of leisure time. *Recreation, properly organized on a self-sustaining basis, can empty the halls of commercial recreation, and it is the only agency that can empty them.*

We stand here as in a fool's paradise, patting ourselves on the back as to what a great people we are—rich and powerful. It reminds one of the stories told of the ancient astronomer, Heroditus. According to the tale, he went down among the Phoenician sailors who said that they went out through the Gates of Hercules and turned the prows of their boats south and sailed and sailed until the shadows fell in the other direction. Heroditus says what kind of an old fool do they expect I am, to believe that tale—the earth is flat and the sun does not change. He died patting himself on the back that he was too wise for them. Now we know that the Phoenicians and not Heroditus were right. That is just what they did. They sailed out of the straits of Gibraltar and turned the prows of their ships south till they crossed the equator and the shadows of the ships did fall in the other direction.

Don't let us become content in a fool's paradise of riches and power when the setting of standards for the play and the game life of our youth or

our adults is turned over to institutions that value money above men.

With men's work becoming more and more mechanical and with the increase of strain in modern city life, we need the antidote of joy, not blind-alley joy, but open-trail joy. We are coming to see that joy, just old fashioned happiness, is an essential element in health. Only when joy is present does the growth of the body proceed harmoniously.

A new step is taken when we begin to see that joy is an essential element in the formation of character and good citizenship habits. For my part, I have little fear for the boy who is happy and am heartily in favor of the philosophy that *Unless youth be golden, old age is dross.*

When to School?

The question is not so much when to school as when to start skill coordinations in school. The answer to this question will always be conditioned by the query: What kind of school? It is not the intention to raise a question as to what age children should be sent to school or how long they should be kept there—in all probability, the age will be younger as the mechanical era continues. As the tendency to live in large cities increases, the school hours will increase.

The question with which we are to deal is concerned with the age levels at which children can begin learning fine, coordinated skills with efficiency and safety.

The works of Arnold Gesell, Frederick Tilney, and McGraw indicate plainly that the body, particularly the nervous system, passes through a number of growth levels from infancy to maturity. Much of the change in the nervous system is due to mere growth based largely upon chronological age. Thus, a certain level of development in neural growth is necessary before we arrive at real efficiency in learning. Gesell says, "The child acquires much of this equipment through the process of natural growth." He further adds, "The mind grows, and growth is one of the most fundamental manifestations of life." A study of this question of growth, particularly the growth of the nervous system, becomes one of the central problems in the biological sciences as well as in education. Gesell summarizes, "The mind is an abstraction; growth is an abstraction; but the evidences of mental growth are real, concrete, and inexhaustible."

One thing we definitely know—the large muscle-nerve groups (herein referred to as the archaic muscle-nerve groups) are those that developed first in the lifetime of the race and also develop first in the life of the individual. These muscle-nerve groups have to do with broad, sweeping movements in crawling, walking, hanging, skipping, and in the various phases of so-called physical activities, rhythmic games, or in other words, the whole gamut of that which we usually refer to as spontaneous play. Recent experiments have shown that such skills as climbing stairs, hanging, mounting stools, roller skating, and going down slides can be taught at a very early age, for here we are dealing with archaic muscle-nerve centers. Another form of such early-age expression is seen in broad,

sweeping movements in drawing, sketching, dancing, and swimming similar to those activities of small children in primitive societies.

Contrast these basic muscle-nerve groups with the accessory muscle-nerve groups, namely, those that have to do with the fine skills of focusing the eye, listening, maintaining posture, sustaining attention, and moving the small muscles of the fingers. As we have said, these skill muscle-nerve groups develop late in the race and develop late in the individual.

It is the contention of this paper that the early years of children's lives, namely, the period from birth to eight years of age and maybe older, should offer large opportunities for the exercise of these older muscle-nerve groups. This is an important time in life to lay down a solid organic basis which is the foundation of health. Likewise it is the time for the development of rhythm—rhythm of the body as a whole—rhythm that may be expressed in sketching, drawing, singing games of low organization, and moulding, which involves large free sweeping movements. This is the time when children dance, sing, skip, and run. So strong is this drive in primitive children that many people refer to it as inherited. Contrast the rhythmic expression of primitive children with that of city children and the comparison will reveal the superiority of the so-called savage. There is no basis for the contention that children living in our own Indian communities or the Negro children living in the South have any greater rhythmic hereditary endowments; they have simply had the opportunity for expressing themselves by using muscle-nerve groups that are more nearly mature than the fine-skill groups.

Many conditions that surround the average child's going to school constitute strain. The child must make many adjustments to new conditions and to other children; his hours of body activity are cut down, and too often the child is required to sit in a seat ill adjusted to his body measurements—seats where the child's feet cannot touch the floor and desks that are too high. In addition to this, there is artificial lighting, artificial heating, and a whole string of conditions that militate against the child's natural needs and tendencies. Too often other strains are imposed upon the school child. The eye, the natural focus of which is yonder hilltop, is made to focus at short distances, sometimes as close as fifteen inches. Insistence is too often placed upon so-called good posture: Sit up straight, keep your chest up, and so forth.

Even in some of our best schools, memory lessons are assigned at too early an age. And when the printed page is presented, the child often sees printing when he has, perhaps, been taught script. *It takes thinking to make these adjustments.*

It is fully recognized that these conditions are not universal but some of our best authorities in elementary education estimate that they apply to over ninety percent of the children in the first two grades. Even so-called progressive schools, in the vicinity of New York, are memorizing

"Hiawatha" in the second grade and compelling the children to start reading and writing and the use of small symbols at the age of six and seven.

It is almost unbelievable that, in addition to this strain, we still have teachers who insist upon homework, not so often in the three lower grades but many times in the upper elementary grades. This homework, I have many times referred to as legalized criminality. Requiring children to give up their romping, skipping, and jumping, through which they can express themselves, for any activities that tax the fine-skill muscle-nerve groups, cannot be justified in any educational system. Putting strain on these muscle-nerve groups has three unfortunate results:

1. Inefficiency develops in the learning procedure. Neural growth has not proceeded far enough to allow for rapid learning. This has a tendency to cause discouragement, and to develop adverse attitudes toward school. It sets up failure complexes. The child is likely to take for granted a dull existence.

2. Activities of this type too often cause strains which may become the basis of a neurosis. This may be the beginning of a lifelong instability.

3. The third great danger of starting these fine muscle-nerve skills too early is that it deprives the child of an opportunity to participate in those broad, sweeping movements of the large muscle-nerve groups that lay the basis for health and also the basis for many of the arts, which will later make for a richness of leisure.

Gesell has found that starting a child in the learning of skills before he has the proper growth is extremely inefficient from the standpoint of learning time. For example, with identical twins, one started an activity months later than the other, and in a very short time overtook and even surpassed him. This child, with the added growth, learned in a few months what it took the other child many months to learn.

The argument for delaying training in small muscle-nerve skills has a firm physiological foundation and is confirmed by experience. The Greek palaestra was a place for children in their early years to have an education through spontaneous play. Our best progressive schools have confirmed this wisdom. A study of child life in primitive communities adds weight to the argument. The Russian school system, with its three hours a day for children in the open air, shows it is practiced in the modern day.

To be on the safe side, it seems wise to defer exposing children to activities that call for small muscle-nerve skills with the incidental strains and tendencies resulting so often in neuroses. These activities can be picked up much more efficiently when the body has attained a higher level of growth. There is every reason to believe that early years can be spent much more profitably in broad, sweeping play activities that will lay the foundation for accessory muscle-nerve skills of later years.

1935.

Children's Radio Programs as a Menace

Parents are on the verge of an uprising against many of the children's hour radio programs. Many organizations and individuals have taken action, and hundreds of others want to know how to organize protests that will help them to protect their children. Three very effective ways to protest are available to parents. Letters of protest may be sent to the radio station through which the program is rendered; they may be sent to the sponsors of the programs; or they may be sent directly to George Henry Payne, Federal Communications Commission, Washington, D.C.

What is it that constitutes the real menace in connection with these programs? As I see it from an educational and a character-building standpoint, the objection to the programs is twofold, analyzed as follows:

Radio listening encourages inactivity. If the growth and development of children are to proceed harmoniously, and if the potential capacities of children are to be tapped, the process involves activity. The child must act—must do things. The play activities of children have served these purposes through the history of the race. In these play activities, children have run, jumped, dodged, and balanced; they have molded clay and sand; they have piled boxes one on top of another and have experimented with scissors, paste, hammers, nails, paper, wire, etc. In this experimenting with *things*, they have found *themselves*. The founder of modern education, Czech philosopher John Amos Comenius, says, "When a child works with materials, he not only makes things but he makes himself." This is profoundly true. Knowledge is more than information; knowledge is acquired from experience. Children learn to think as a result of the things they *do*. From this standpoint, the radio has very little to contribute to the child's education.

Some parents welcome the radio because it keeps the children out of mischief. In other words, it relieves the parents of the responsibility of planning in connection with the children's play activities—a weak plan indeed.

Therefore, more listening falls far short of achieving any positive results. From this standpoint, the best radio programs for children are poor. The worst are not only a waste of time but have a tendency to be vicious. Most of them, however, are not necessarily bad—just stupid.

Radio thrillers tend to emotional instability. Many of the children's-hour radio programs are in the motion picture *Perils of Pauline* stage. Children are keyed up through bloodcurdling conflict scenes. They thrill at "The Octopus," "The Shadow," "The Mystic Hand," and then are left hanging with the words, "More tomorrow." Back they come, glued to the radio, forgetting their play activities—even their meals—to be stirred again by low animal-conflict scenes. These children relive these scenes during the day and through restless sleep at night. These are just the type of conflict scenes the child should not have—nor should the adult have them. These personal conflict stories bring out the deep-seated fighting ego—the worst of our animal instincts. Our social selves represent a very thin coating. Society needs to minimize the *I* drives and to strengthen the *we* drives. We have seen these basic, selfish drives centered around the fighting individual, loosed in dictatorial countries. They have no place in the education of the child who is preparing to live in a democracy.

"They like them." Of course they do. The mob liked to pilfer in Vienna. Men liked to persecute others when it was to their advantage. We are thrilled by a mystic, shadowy conflict, but that does not prove it is a good expression. These mystical programs are particularly bad—yes, they are vicious—for the children, disturbing their sleep and giving them false impressions of society patterns. One large broadcasting chain has formulated a group of principles that preclude exploiting the children during this evening children's hour. Other individual stations have done the same. This has been done at a considerable financial loss in most cases, and parents should express their approval to these various stations as a partial recompense for their financial losses. In the attack upon the vicious programs it is well to realize that the parents in America are awake and they will become articulate.

At New York University, about 1937.

Contribution of Athletics to Character Education

Any discussion of the contribution of athletics to character education must depend upon two exceedingly important "ifs"—if we can agree upon a definition of character education, and if we have the leadership to direct athletics into character-education channels. Let us examine these two very informally.

The word *character* as it comes to us from the Greek means "a distinguished mark"—in other words, something that distinguishes one individual from another. It came from the same root as the word character used to designate letters of our alphabet. There were no qualitative implications in the word and it specifically did not have any relationship to conduct. So whatever definition we give the word *character* has to be that given it by common usage. This of necessity will have to vary in different cross-sections of society, because as yet we have no universal principles that can be applied to character upon which all people and all nations will agree. Character in a tribe of headhunters would be one thing; character in Soviet Russia another; character in Italy or the United States of America another.

From the standpoint of simplicity, I will discuss character in terms of good citizenship in a democracy such as we have in this country. I conceive of a good citizen in a democracy as one who is willing to abide by group rules and regulations (laws) which he has helped to make. This distinguishes a democracy from a dictatorship, where the individual has no part in the making of the group rules and regulations. We think of democracy as offering a considerable amount of freedom, but freedom in the sense that Aristotle defined it. "Freedom," he said, "is obedience to self-imposed rules."

On the moral side, I assume that character has something to do with willingness to abide by certain rules and regulations (moral codes) that have been designated by the group as good, and I should say that we designate as good (or may I say "better than something else") that conduct which has received the approval of the largest number of leaders of the day who are in a position to judge. We might be reasonably sure of a thing being better than another to the extent that it has received the approval of

larger numbers of groups and cross sections of society and likewise approval of society through longer periods of time. By thus testing the results of conduct, one generation after another sets forth its best judgment, which becomes what I would like to designate the character code for the next generation. Through short periods of time, and in small societies, this may be a dangerous procedure as groups may be dominated by selfishness or influenced by prejudice.

In summary, then, it seems that character has something to do with certain sterile characteristics involving tenacity, persistency, keen analysis backed by courage to carry out the procedure in the face of great discouragement, a straightforwardness that would allow for no deceptions—all of this blended somehow into the conception of one's relationship to his fellow man. The individual would be of highest character who would be willing to include within his circle larger numbers of people to share the good things of life.

In connection with athletics, then, I would say that character has something to do with the behavior of an individual who would go into a contest with all his vigor and vitality to deliver courageously for his group his best efforts to the end for which the game was established. If along with this courage and persistency the individual would abide with great care by the rules and regulations of the game which the group has established, I would say he has character. The individual with character would play vigorously to win, but would not violate the rules in order to change the results of the game. He would not violate the rules of the game even if he could do so without the officials knowing it. He would be the individual who *by principle* believed in following the group rules. Conduct on this high level I would call character.

If we can agree upon this as a definition of character, we can then discuss the next If.

Athletics have tremendous possibilities for education if the proper leadership is applied within the school.

If we look about us, it is very easy to see the place of athletics in training for character and particularly for citizenship in a democracy. In general, over the world today we see a fight between two theories of government which I should like to call the "we" conception of society against the "I" conception.

The "we" countries are Germany, Italy, Russia, and many of the smaller dictatorship nations. They sometimes are designated as totalitarian nations. They represent societies where rigid conformation to the group mores is demanded of every individual. No deviation is allowed. Freedom of the individual has been largely blotted out. Censorship has forced rigid compliance. What people read, hear, and see all come under strict censorship. Of course behind the cloak of the "we" stands a very small group, but they operate behind this banner of nationalism. The youths, particu-

larly, are forced into this mold. The German war office, for example, indicated to a congress of school teachers recently: "Everybody realizes today that children cannot be given military education early enough."

Even in the camps, individual conformity is enforced by the severest type of penalties. An individual who deviates from the established order is brought before the entire assembly and his uniform is torn from him. The entire camp is made to feel the humility by having its privileges taken away—this, of course, being the more effective way of bringing down the condemnation of the group on the individual. Marching where there is a quick response to command, mass drills where men move in unity—all carry out this philosophy. To be a good citizen means to obey instantly and blindly. In other words, the group is everything—the individual nothing.

In contrast to this, we have what I would like to designate the "I" groups where freedom of the individual is a gospel. Any limitation upon the individual's acts is often interpreted as limitations of freedom. We hear about freedom of speech, freedom of the press, and academic freedom, all of which gives the impression, to many people at least, that freedom means not only saying and thinking what one believes, but doing practically anything one wants to do, regardless of the extent to which that doing interferes with another person's freedom. Yet in reality the freedom to swing my arms stops where my neighbor's nose begins. This has not been thoroughly understood. This lack of understanding of the meaning of freedom has made us one of the lawless nations of the world. Many young people taking theirs from their elders have a tendency to totally disregard all law and, may I add, all ethical codes. This apparently is their concept of freedom. Such a concept will ultimately destroy all freedom. The countries where such license is taken will feel the strong arm of the dictator, and the dictator is the lesser of two evils. Order must be maintained even at a price.

Fortunately, we do not have to accept either of these absolutisms—the absolutism of the "I" or the absolutism of the "we." The middle course is democracy, and it is in democracy where the fundamental freedoms are allowed the individual—to speak and to write and to think, to have his side heard by a jury, and to preserve all that has been set forth in our Bill of Rights. At the same time, freedom of any one individual must be limited. Exercise of one's freedom must not interfere with the freedom of one's neighbor. This always means that where an individual lives in a group or embraces the benefits that come from group life, he must at the same time give up some of his own so-called individual rights where they come in conflict with the best interests of his group. This middle path—democracy—is a difficult path to tread. It requires many individual judgments, but it seems to many of us that it is the only safe path.

The athletic team offers the ideal situation for educating young people to

live in a democracy. Citizenship situations in the state and in games have many common elements. The game, in fact, is a play situation where rules and regulations are established. Each individual has a voice in the establishing of these rules and regulations, and impartial individuals are called upon to interpret them; we call these individuals umpires or officials. There are penalties for those who violate minor or major rules. There are certain personal characteristics necessary for good team membership. From this standpoint a game offers an ideal character-education situation in which habits and actions of young people may be conditioned. In this game situation, the group is not the whole; it must depend upon the strength of the individual. The individual must depend upon the strength of the teamwork. Real strength is where the two elements work together. As Rudyard Kipling has said, "The strength of the wolf is the pack, but the strength of the pack is the wolf." On the other hand, the athletic-team situation offers unscrupulous leaders (coaches, principals, and other school officials) an opportunity to do lasting harm, to teach or instill just the opposite of character education. This is not a mere surmise. It has too often been put into practice. Whenever the leader wins by violation of rules, or by facial expression or intimation encourages violation of rules in order to win games, and whenever the leader, knowing situations to be wrong, fails to speak out against them, the athletic game becomes an emotionalized opportunity for establishing the trends of undesirable citizenship.

Wherever tremendous pressure is placed upon teams to win—when the members are brought before the assembly and given winning talks by principals, superintendents, representatives of the Chamber of Commerce or the Rotary Club, and when players feel that they may be humiliated—there is a real danger in the situation. There is a danger of putting the pressure on so high that the great mass of young people (or might I say also older people) will violate the group customs to win. Those who direct athletics are playing with high explosives. They may use these high explosives to blast the Panama Canal, or they may use them to destroy lives. It all depends upon the person who touches off the fuse.

Leaders may use this powerful drive to train for character education in a democracy, or they may use it for the promoting of trends that may eventually destroy democracy. The situation has been continually improving in the state of New York. Violent dog-eat-dog contests have been tempered. Girls' contests are constantly being placed under better leadership. The influence of many state officials and many superintendents and principals and coaches is a constant pressure to make athletics serve our democracy. Yet the battle is not over. We must bend all our efforts to the end that our athletics shall contribute to these character education qualities so necessary for the preservation of our democracy.

Contributions of Physical Education to Recreation

Physical education makes its contribution to total education through teaching, administering, and supervising certain types of educational activities. Physical education is difficult to fully differentiate from other activities we teach in the schools, colleges, and on the playfields. Activities are never wholly physical as in contrast to other activities being wholly mental. Every activity, whether it be playing tennis, solving an arithmetic problem, playing the piano, or making pottery, involves the total organism, that is, the physical as well as the mental. It involves making judgments.

Physical education can best be illustrated by the activities that are normally carried on in the gymnasium, on athletic field and playground, and in the swimming pool, and in a closely related sense, the activities involved in camping, outdoor education, and vacationing. These activities represent the tools through which the physical educator attempts to accomplish certain objectives of education and to attain certain types of life adjustments.

What Is Education?

As a result of widespread confusion, terms must be defined. Where the name recreation, group work, or adult education is used, the main concept must be closely allied to education—education as a process or education as a product. The accompanying chart may throw some light on relationships.

It is apparent from the chart that education must be thought of first as a process and later as a product. It also becomes clear that educational objectives cannot be compartmentalized. In a large sense, every activity contributes to every outcome of life. Thus, physical education contributes not only to recreational adjustments but also to health, work, safety, and citizenship objectives.

Education as a process. Education should be a unifying process. A child does not use in one activity his muscles, in another his mind and in

still another his emotions. In any activity, the total educative process is a unifying one. This breaking down of education into physical education, crafts, music, and science is a completely adult concept and a distracting one. The child is endowed with a dynamic drive, a skill hunger. The child needs experience if he is to have knowledge of life; that is, he must have an opportunity to dabble in all types of activities. In almost every activity area he is learning motor coordinations, experimenting in science, acquiring some skill in art and rhythms, and at the same time learning to live with other people and to master many concepts.

Years ago Luther Burbank so well stated this need for experience. He said:

> Every child should have mud pies, grasshoppers, water-bugs, tadpoles, frogs, mud-turtles, elderberries, wild strawberries, acorns, chestnuts, trees to climb, brooks to wade in, water-lilies, woodchucks, bats, bees, butterflies, various animals to pet, hay fields, pine cones, rocks to roll, sand, snakes, huckleberries, and hornets; and any child who has been deprived of these has been deprived of the best part of his education.

This does not mean that the child should be exposed to the dangers of playing in the street, or that he should experience unpleasant things merely to get him ready for the grim realities of living. But it is through this experiencing that the child gains control of his faculties. He should be exposed to varying experiences under conditions controlled to aid him in interrelating them. This educative process goes on in the crib, the nursery, the backyard, the kindergarten, the school, the college, the playground, and the camp; in other words, wherever human beings live. Whenever the individual's interest can be enlisted, the educative process will proceed more rapidly and more successfully.

Education as a product. Education may also be thought of as a series of outcomes or objectives—products, in other words. As a result of these educative processes, children acquire standards of health, attitudes that are basic to citizenship and character and that lay the basis for leisure-time activities as well as work activities. What society wants is a well-rounded individual possessing organic health, vocationally adjusted, with stimulating leisure-time pursuits and the emotional adjustment demanded by a democratic society.

Recreation as an Educational Objective

Recreation—the worthy use of leisure time—becomes one of the prime objectives of education and hence of physical education. Adequate recreation with its concept of refreshment, enjoyment, and the making of life full from day to day becomes a must in modern civilization. There was a

time when it was very difficult to distinguish between work and recreation. It is very difficult at times even today. In the past man fished or hunted for his food or fished and hunted for pure enjoyment, and there was a very thin line of demarcation. With work becoming, for many, more and more routinized, and with accompanying tension and tenseness, recreation is needed as a balance in the activity program.

Less than fifty years ago, man's greatest enemies were diseases such as tuberculosis, diphtheria, and pneumonia. Today man's greatest enemies are heart disease, coronary thrombosis, and stomach ulcers—the tension disorders. Statistics of the United States Public Health Service offer confirmation:

> In 1900, with only ten states reporting, the ten leading causes of death were: (1) pneumonia and influenza; (2) tuberculosis; (3) diarrhea, enteritis, and intestinal ulcers; (4) heart disease; (5) cerebral hemorrhage; (6) nephritis (kidney inflammation); (7) accidents; (8) cancer; (9) diphtheria; (10) premature birth. Since then, Dr. James Crabtree of the Public Health Service states that immunization has laid diphtheria low. Better sanitation (including fewer flies because of fewer horses) has knocked intestinal infections, such as diarrhea and enteritis off the top list. Sulfa drugs and penicillin have taken the edge off pneumonia. Tuberculosis has yielded somewhat to better treatment and early X-ray diagnosis. To take their places, non-germ diseases have moved up. Last year's list: (1) heart disease; (2) cancer; (3) cerebral hemorrhage; (4) nephritis; (5) pneumonia and influenza; (6) accidents (except motor vehicle); (7) tuberculosis; (8) diabetes; (9) premature birth; (10) motor vehicle accidents.

Belonging and Achieving Status

One of the most basic needs of man is to feel the importance of his life. To do this he must feel that he belongs, that he is needed in the group, that he is appreciated. This is a fundamental need of children. This belonging concept can be achieved through work or through fundamental achievement in recreation, particularly sports and games.

Man needs work. Throughout history, the workman has been an honored member of society. That which he creates in work and in himself are inseparable. An eighteenth century craftsman says, "No handcraft with our art can compare. For pots are made of what the potters are."

All work in primitive life is craftsmanship. All work forms are conventionalized into beauty. All work is social, and all work has magical or mystical implications. Material upon which one works is never dead stuff. The earth where one ploughs and reaps is a living titanic being; its soil is

the body of God. The emotions of the worker pass into the fabricated product. Beyond the resistant stone or wood is a resisting or cooperating will.

In ways that no material technology can hint of, the worker's quality and intensity of life are controlling in the technological process, and give predestination to his implement of peace or war, to the seed he plants, to the house he builds. Hence, in preparing for work, the primitive uses invocation, song, magic, spells, purifications of body and soul—the concentration of the whole nature, of all the creative powers. The worker must be an athlete and a magician in body and in soul.

It is from this high point, occupied during tens of thousands of years, not perhaps amid all, but amid many races, that work—any and all industrial operation—has declined to the unintegrated, repetitious, physically void, indifferently objective manipulations of today. This devolution can neither be reversed nor regretted, but it can be acknowledged and compensated for in other phases of life.

Man needs recreation. Here it becomes necessary to give some definition of recreation. In the broadest sense, it could be thought of in terms of anything which the individual does in his leisure time. This, however, would not be a satisfactory educational explanation. It would not be a qualitative definition. Many of the things the individual does in his leisure might be quite useless; some even are antisocial.

Ideally, recreation must be thought of as a creative procedure, as an opportunity for the individual to achieve and to establish a sense of significance and belonging. As work becomes mechanized and routinized and no longer furnishes the individual an opportunity for creative experience, we give the name recreation to those activities that provide man with a spiritual outlet for creativity. This does not mean that man must paint a picture to appreciate one, or weave a rug or make pottery to appreciate crafts, or write a play to appreciate drama. It does, however, mean that the value of the recreational activity lies in the individual's ability to relate himself to the product. If the painting or the pottery or the drama symbolize some of man's hopes, desires, and ideals, this may become truly recreational. On the other hand, if these activities are merely ways of passing time that would otherwise be monotonous, the value is very slight.

Modern Man's Recreational Habits

When leisure time is available, there is a tendency for the individual to become a mere looker-on at creations that have given other men satisfaction in producing. Physical education assumes an active program. In order to give man a fullness of life through leisure, society must help him to

provide more for himself than just gadgets, more than just opportunities to attend gladiatorial contests. Man must have opportunities to express himself in creative activities that appear to have significance.

Despite the tremendous role played by the movies, radio, printed thrillers, and spectator sports in our leisure-time world, these activities fail to supply the ingredients which a fulfilling recreational activity should have.

Nowhere in the whole realm of recreational activities are there as many acceptable, socially approved struggles as in the play of the child and the recreation of the adult. A large percentage of challenges is included in the category of physical education activities. The child at his hopscotch, the runner stealing second base, the basket-shot from a sharp angle, the 20-foot punt that dropped, the last minute goal that was kicked or the puck-shot that broke the tie—all of these have given and will continue to give thrills.

Such thrills carry young and old into a myriad of indoor contests and to the play fields and forests. They take men to the tropics and to the Arctic. Men endure hardships in long travel and in lonely cabins, devoid of modern accommodations and comforts; they fight heat, cold, flies, and poisonous snakes in order to find thrills. Rob man of this heritage, and you take from him one of the great urges to live.

Physical Education and Democracy

The sports and games so prominent in our physical education program offer a perfect pattern for democratic living, for citizenship training, and for character building. This does not assume that all physical education activities are character-building. They are character-building only where proper leadership is provided. But the pattern fits.

Every organized game has its rules, which not only protect the individual but also free him. Once rules have been established, the individual must have persistency, dependability, and voluntary enthusiasm for living up to the conditions under which the game is played. In addition to helping make the rules and living up to them, the individual must also make a positive contribution in the way of achievement. He must be skilled.

If, throughout the whole administration of physical education, leaders could keep the concept of character-building and of training to live in a democracy foremost in their minds, this field would become a most important laboratory for the development of citizenship.

More and more, youth is being judged upon the basis of what he can achieve. Thomas Jefferson talked about an "aristocracy of virtue" in which anyone could belong who was deserving. Probably no one area of educational or community life is as free from prejudices of race, religion, or creed as is the field of sports. If the individual can run, jump, pitch, hit, or row, he has status. Nowhere has the United States been so represented by

a cross section of all men as in this field. Over the years there has been a mixture of Smiths, Browns, Murphys, McGraws, DiMaggios, Sarazens, Luckmans, Goldbergs, Danowitzes and Robinsons. Why? Because they can perform.

Contributions of Physical Education to Recreation

The early play life of children, much of which is in the area of physical education, offers some significant contributions to the recreation of the adult. Much of the play of children in establishing body coordinations would be considered in the large area known as physical education. In play activities, the child is experimenting. He is establishing neural patterns that will carry on through life. He is establishing patterns of behavior that will be fundamental in later years. The period from four to fourteen has often been referred to as the skill-learning decade. Many of the recreational habits of adults have their roots firmly planted in these early years. Unless youth be golden, old age is dross.

Sports and games in adult recreation. The sports and games learned in the physical education program should assume a large place in adult behavior. Golf, tennis, badminton, and handball—with all the related areas of fishing, hunting, canoeing, hiking, and camping—make up a major part of man's recreational life. Much of the exposure to these activities is of the "too little and too late" formula. If skills can be developed early enough in order that there may be satisfaction in achievement, these physical education-recreational activities will carry on through life. When the individual can no longer be an active participant, the watching of skill performances has a satisfying, but somewhat limited, value.

Basis for other recreational activities. Health and physical fitness are fundamental to man's doing significant work or enjoyable recreation. Physical education has its contribution to make through this health phase. If a man can keep in vigorous physical condition, he will be able to enjoy golf and all of the various types of outdoor recreational activities well into the later years of his life, provided he has mastered the skills at an early age. This possible contribution of physical education to recreation is often overlooked by the teachers, by the learners, and by the general public; therefore one of the most important contributions is left untouched.

The Unfinished Business of Life

Life will be full when there are significant things yet to do. Retirement for the person who has no cause to serve means boredom. Therefore, significant life work and scintillating recreational hobbies become significant objectives. If standards in work and recreation as a result of physical

education activities or other activities can be well set, man can look forward to "the last of life, for which the first was made."

Such ideals constitute the essence of life. The unfinished business of life is life itself. When unfinished business ends, life dies. This observation is as true of societies as it is of individuals. The shattered condition of society today is confusing and baffling. Many things that were taken for granted or assumed settled have returned for reconsideration. The danger is that these new problems will either not be faced frankly or will be met with cynicism or even bitterness. The danger is that hope or faith will be lost.

If amidst these unfinished tasks, people can set compasses by some unchanging standards they will emerge triumphant. At least some if not all standards will center around the respect for personality—all personalities. Respect for personality carries with it the freedom-obligation thesis: freedom of the individual to express himself in speech or art forms, freedom of opportunity for all to acquire the good things of life, freedom of research, freedom to pursue truth and to base conclusions on it; obligation to respect the personality of another—all others, and willingness to abide by law—self-approved law—if we are free men.

In physical education, activities are carried on in groups, with people playing under rules. It is easy to recognize merit. Under good leadership, democratic ideals can be achieved.

Within a cooperative framework of law (or the rules of a game), which involves obligation and loyalty to the group, all men are free to compete for the good things of life. If, amid the confusio.. of unfinished tasks, we in physical education can set our course toward such worthy goals, and recreation is one of them, democracy is guaranteed and leisure time will be an enricher of life. It should be encouraging to remember that when life ceases to be a tidal wave of unfinished tasks in work or leisure, it dies. Yet it need not die.

A life that is crowded with creative challenges will have fullness and never be evaluated in terms of the number of years lived.

Article written for the American Academy of Physical Education.

Has Education the Answer?

Man's body has been catapulted ahead into the Speed Age while his nervous system and his emotions drag in the leaden shoes of the Stone Age. Can his body last long enough for his nervous system to adjust to this age of speed? This is a question facing both medical and social science. As Dr. Mayo puts it, "Man has moved ahead so fast, as regards material civilization, that he is far behind in his power of adaptation."

Prophets are "crying in the wilderness:" "You must relax!" And people are responding almost unanimously, "How?"

People are becoming tangled in a web from which they cannot free themselves, "Let down, rest your nerves!" you are admonished on every hand. "Be calm, pay your oxygen debts; beware of acidosis, get more sleep." They won't let me alone, too much noise, rush, strain, worry—it's getting me. And so the bombardment continues from printed page, radio, billboard, and lecture.

One can imagine the average person saying, "My job is insecure, I'm behind in my rent, Susie has infected adenoids, Johnny needs glasses; I'm not saving anything for old age or sickness; the boss is constantly after me with 'Speed up! More sales, see more people, deliver the goods!' But I must not worry; I must be calm. Relax, recreate!" So intricate is the web in which we are caught, so helpless is our search for a way out, that many men give up the fight; they just go to pieces.

Man Developed under Simple Surroundings

Almost in one generation, man has emerged from simplicity into complexity. For eons he was accustomed to a simple diet. Food usually was not abundant and man worked hard for what he got. As a result he seldom overate and he got plenty of exercise. This type of life was conducive to long hours of sleep, and the nights were quiet. Days had a semblance of rhythm in them. Eyes became accustomed to focusing on distant hills. Ears became accustomed to rhythmic sounds. When man fought, he fought with opponents in the open. He was adrenalized—he tapped his reserves and built more reserves.

Through such a regime, man built a powerful organic mechanism, a nervous system that recalled with pleasure yesterday's combats and *anticipated* tomorrow's struggles.

Man Is Breaking under the Strain of Anxiety

A careful analysis of the causes of many of the functional diseases of the heart, blood vessels, and glands, of headaches, insomnia, and stomach and intestinal ulcers removes the screen, and nakedly we view worry, fear, strain, and all of the various types of overanxiety. They are the results of uncontrolled competition in living, of complexities of city life, of national and international insecurity, and of all of the other blessings of the machine age, in which, as George Washington Crile has noted, "man works all day and worries all night."

Dr. Felix Deutsch of Vienna has pointed out, "Every disease is an anxiety disease. To be healthy is to be free of anxiety."

Dr. Stanley Cobb of Massachusetts General Hospital has found that in such widely contracted disorders as asthma and arthritis, anxiety and emotions do play a major part.

A study made by W. C. Alvarez and L. L. Stanley of the Mayo Clinic showed that "the most typical arterial tension varied little from youth to old age. In prisoners not fatigued and worried by the struggle to make a living, the systolic pressure was 115 mm." They observed that "the level of blood pressure does not seem to be affected by dissipation, drugs, alcohol, or even syphilis. The factors that seem to influence it most are heredity, nervous strain, excitement, worry, the amount of fat on the body, and the temperature of the environment." The average systolic blood pressure for ages fifteen to nineteen is 117 mm.

Strain, Not Overwork, Is the Cause of Breakdowns

The cause of many of our breakdowns is anxiety, not overwork. Overwork is the way in which man rationalizes while he continues to overworry, overdrink, overeat, overrush, and, quite incidentally, undersleep. The killers are worry, fear, hate, jealousy, rush, and confusion. Worry kills; fear kills. They kill because man cannot worry, hate, or fear with his brain alone. Worry, hate, and fear involve the whole body. The reactions of nervous and emotional strain directly affect digestion, elimination, glandular action. Whether or not these can be conquered is a question that has not been answered.

The Speed Age turns fatigue into exhaustion. The oncoming of tiredness is nature's automatic cutout on further activities. Our tendency is to let down. The relief comes primarily through sleep, although the child has his letup when he calls "kings," when he crosses his fingers, or when he is on a home base, any of which simply means, "I am tired." In an eight- to

nine-hour night of undisturbed sleep, the body pays its debts and the individual awakens refreshed for another day.

Fatigue and Exhaustion Are the Killers

Three dangerous phases of fatigue are readily recognized at the present time. These phases are closely associated with the Speed Age.

1. Mental fatigue: One phase has been called mental fatigue, but it probably should be called small-muscle fatigue or lack of rhythm fatigue. It is the feeling we have after a very troublesome, bothersome day, with many adjustments to make, many problems to solve, and probably a day in which we have been sitting in chairs with no opportunity for a rhythmic program. That type of fatigue is temporarily relieved by a change of activity, a change from action under stress to one of a more rhythmic nature, varying in intensity. Such an activity may be a game of badminton or tennis, a walk, an hour in the garden, a period in the workshop, or it may be spent in a dozen other ways. It will restore body balance through rhythmic action and pave the way for sleep in which restoration may follow.

2. Fatigue of boredom: Another phase of fatigue results from idleness and boredom. We see it particularly in the engineless, rudderless individual who has no place to go and nothing interesting to do. It comes from a lack of something for which to wake up in the morning. Unmotivated people are tired in the morning before they have done anything. There is a lack of adrenalization that comes from interest, sparkle, joy, and happiness. This kind of fatigue can be relieved by any kind of action that involves strenuous body movement or by any other phase of application in which the individual can loose himself. This is a growing kind of fatigue in the modern world and it results in many supposed mental and physical phobias. People think they are ill, when the only thing they need is a job.

3. Emotional fatigue: The third phase of fatigue is the result of certain emotional shocks. This probably is caused by the contraction of the capillaries, shutting off the oxygen supply to the cells and causing the same situation as that which might result from long periods of anxiety.

These three phases of fatigue are the dangerous ones. Instead of the body utilizing automatic cutouts whereby it is slowed down, it is, in at least two of these phases, overstimulated. As the individual approaches exhaustion, there is a tendency to keep going. Nothing seems to satisfy except more speed. In such instances the body many times burns itself out in what is sometimes called high nervous tension or, in certain cases, shell shock. Tension, with its attendant loss of rhythm, cuts body efficiency and, quite incidentally, seems to be very closely associated with various forms of dissipation. People in these high emotional states are much more

likely to go off on various kinds of sprees rather than to engage in some leisurely activities that are really recreative.

Learn Your Rhythm or Die

This is nature's stern command. Tense muscles kill individuals; they have killed whole cross sections of mankind when primitive civilizations have been faced with the complications of a machine age. You do not lose your rhythm when you get tired; you get tired when you lose your rhythm. Why?

Life is on a rhythmic basis; muscles contract—power is released; then muscles relax—recovery takes place. This goes on with all muscles, day after day and night after night until life ends. It is an endless chain; stroke-glide, stroke-glide; deliver power-recover; deliver power-recover. The heart beats, then recovers; beats, then recovers; year in and year out. Life is rhythm.

Athletics Is One Example of Rhythm

Watch the graceful long-distance runner, swimmer, skater, walker, or mountain climber: sets of muscles push, then glide, and push, then glide. After every glide there is recovery; wastes are eliminated. This goes on in the tens of thousands of glide intervals every hour. We must pay our debts after every muscle stroke or we acquire a fatigue debt. If fatigue products accumulate we go into debt. This means tiredness; if continued, fatigue follows. If long continued, exhaustion is brought on, followed by cell destruction in some parts, and finally, the result is body breakdown.

We repair body parts—pay our protein debts—largely in sleep, but we must settle our oxygen on a cash-over-the-counter basis. We can store fuel—we need to eat only a few times a day—but we cannot store oxygen. This is the reason that we must deliver oxygen to the cells many times each second. On we go:

1. Muscle contractions, i.e., strokes (many times each second), deliver heat and energy, furnish power to act, and pile up wastes, which cannot be stored.
2. Muscle relaxation, i.e., glide (many times each second), eliminates waste, in the presence of oxygen, clearing the way for the next stroke. If wastes accumulate, fatigue comes on quickly.

Paying your debts—getting rid of fatigue products—after each muscle stroke means living rhythmically. Exceed your rhythmic pace and fatigue results. We see a loss of rhythm in the tired runner or in the tired athlete; we see it in the tired businessman. No longer does such an individual move with grace, poise, and ease.

Under Strain, We Burn the Candle at Both Ends

Losing rhythm, which is another way of saying tensing up under anxiety, is literally forcing the body to burn the candle at both ends.

1. One end of the burning candle: Under conditions of high tension or strain, the digestive fluids are not secreted, food is not properly digested, and the body is not nourished. According to Walter B. Cannon, just as feelings of comfort and peace of mind are fundamental to normal digestion, so discomfort and mental discord may be fundamental to disturbed digestion. C. B. Farr and C. W. Leuders say, "Depressing emotions appear to exert an inhibiting effect on gastric . . . secretions . . . . Mental exaltation seems to favor gastric secretion."

2. The other end of the candle: By allowing no time for muscular relaxation, no time for glide in the stroke-glide formula, we deprive the body of one of its most important recuperative processes.

One of the body's miracles is that under rhythmic action it eats its cake and still has it—that is, almost. During the muscular contraction the body performs work, that is, releases heat and energy and engages in the whole process of functioning. In that process carbohydrates break down into lactic acid during relaxation. In the presence of oxygen, a large proportion of this acid is transformed into carbohydrates and reused. This miracle we all perform. The hibernating animal performs it almost one hundred percent during the winter months. All this takes place in the cell. Fear, worry, and anxiety cause tense muscles—and tense muscles starve the body and fill it with fatigue products.

Worry, fear, overanxiety, and hate then become one cause of malnutrition. And in a weakened, malnourished condition, the body—lacking its power to resist—succumbs easily to disease.

Man Must Solve His Problems

The argument for simplicity and rhythm is no back-to-the-jungles plea; it is no Rousseauian hypothesis of back to nature. It is no back-to-the-farm movement. *The plea is to learn composure amidst confusion. It can be done. It must.*

Man not only can learn to adjust, but he can control the environment in which he lives. If we can draw upon the cortex of man to span the oceans, to build an Empire State building, to fly through the clouds at three hundred miles an hour, and to smash the atom, we can use that same cortical power to build a civilization in which a man can live without nervous and emotional strain. Man can acquire cortical power over many if not all of his muscular systems. He can think relaxation. He can achieve rhythm.

Schools Have Been Caught in This Hurry-up Web

Our schools have surrendered to too great an extent to this Speed Age. Many school leaders have assumed that they can educate the mind apart from the body. This concept is a carry-over of the philosophy of asceticism and scholasticism from the Middle Ages. Such procedures do not take into consideration the basic principles of physiology.

Children become the victims of this speed era. Faster and faster they must go through the grades. Parents point with pride to the fact that "Jane skipped the fourth grade" and "My ten-year-old-Sammy is taking work with the twelve-year-olds." The child is pushed on, it is true, but the cost is paid in forfeiting pleasant hours of play that leave happy memories.

Speed drills are the order of the day. Accuracy and speed of acting are required that would test the nerves of a top sergeant. As in the trenches, waiting for the zero hour, teachers stand with stop watch in hand. At the signal, the children are off. Faster and faster they try to beat the test, which cannot be beaten for it is always set beyond the margin of human ability. Why put such tension on the nerves over such matters as six times seven and twelve plus fifteen?

In typing and stenography classes, and even in music and physical education, the teacher or the mechanical device counts faster and faster, and faster and faster go the fingers. To what end?

"We must have objective measures of school progress," say the statisticians, regardless of how much the programs may be divorced from life. Let the physicians, psychiatrists, and administrators of mental hospitals and prisons worry about the results.

School administrators, architects, and builders have been guilty of gross negligence. Many schools are poorly lighted; the heat and ventilation is defective, the seats are unbearable; noise in the hallways, gymnasiums, swimming pools, and cafeterias is nerve-wracking. Double and triple luncheon periods of twenty-five minutes are scheduled, whereas an hour should be the minimum. Into buildings constructed for one thousand, we have crowded two thousand or more. The admonition rings in the ears of teachers and children, "Don't miss one-quarter of a day even in case of sickness. We must have our state appropriations." In the classrooms, too, many teachers hold the club of an F over the heads of children and it is true that too many teachers are judged by the number of children who pass their courses. Pass examinations, get promoted, satisfy the regents, meet college-entrance requirements. Add to these threats the report cards sent home and you set the stage for a case of nerves.

Physical Education Offers No Exception to These Evils

Children are rushed to the gymnasiums, rushed through exercises, hurried into the showers and dressing rooms to be made ready for the dash

through the halls to be on time for the next class where a full thirty minutes is spent in catching one's breath and in wiping one's brow.

Many schools are vulnerable in connection with the conduct of athletics. Enough criticism has been heaped upon the colleges and universities from this standpoint and much of it has been deserved. Particularly to be deplored is the fact that high schools, and now even junior colleges, are imitating some of the worst features. A program of athletics, even with a limited amount of interschool competition, can be made to contribute to education, but the emotional strain upon participants as well as upon spectators constitutes a dangerous aspect of the program. The spectators experience a mild front-line shell shock. This accounts for the incompetency of the action of the student bodies after highly exciting games. The game itself is an emotional experience. If we add to that a highly emotionalized audience and a situation in which the team must win "to keep its self-respect," we create a strain which is exceedingly dangerous.

In too many schools, most of the hygiene teaching is merely an opiate to ease the consciences of administrators and teachers, as the schools they administer violate the fundamental health principles.

Man Must Free Himself Through His Group

Man becomes entangled in a web from which he cannot free himself alone. As a member of the school and the community he is carried along almost against his will. The problem we face is a group problem. Man cannot solve his problem apart from his group. He must free himself through his group. The answer therefore becomes basic to society. The answer does not rest in the thesis of uncontrolled competition—survival of the fittest. Neither does the answer rest on a communistic concept—equal guarantees to all; but it lies somewhere between these two extremes. Man needs to be rescued from the goblins in the darkness—sickness, unemployment, and dependent old age. Yet, on the other hand, man needs the thrill that comes from harmonious conflict which means, basically, a restoration of rhythm in at least three aspects.

1. The glide-stroke of daily life: This means rhythmic daily movements—stroke, deliver power; glide, disposition of fatigue products. Over and over again—stroke, glide, stroke, glide, stroke, glide. Standing, sitting, moving rhythmically. It means the ability to catch your rhythm. One may catch this rhythm either in work or in recreation routines. Moving rhythmically in the factory, job, or in the house doing ordinary household tasks means doing things more easily and doing more. The very definition of the word recreation, with its implication of re-creation, implies rhythmical action. Dancing and athletics—particularly the movements of the swimmer, skater, and the runner—are excellent examples of such rhythmic action.

2. The day-night rhythm: The body must have its waking and sleeping rhythm. During the day we develop a food debt; during sleep we pay this off. If you have a hard day tomorrow, get another hour of sleep tonight. It is the old adage of "Rest before you get tired, not after." Glenn Cunningham says, "I want eight hours every night, occasionally I want nine, and if there is a mile record to be broken tomorrow, I want ten."

For one week before one of his important tests, James E. (Ted) Meredith, the great runner of the University of Pennsylvania, had no exercise beyond that of walking from one class to another, but what he did get was ten hours of sleep every night.

3. Emotion-experience rhythm: Man needs emotional rhythm. After great emotional experiences—seeing a great play, hearing a great opera, viewing a beautiful sunset, experiencing anything that taps the very mainsprings of our being, we need time to think through the meaning. Men have done great creative work in prison or in exile because they had time to transplant emotional experiences into something tangible.

Unless we can restore these rhythms, science does not hold a very optimistic picture for the future of man. Every second hospital bed in the United States is occupied by an individual mentally afflicted, insane, idiotic, or feebleminded. Approximately the same number of people went into mental institutions last year as were graduated from college. It is worry, not work, which has created this modern civilized madhouse.

Hopeful Signs in Communities and Schools

Whole communities--nations—are moving in the direction of minimum levels of social security. Group hospitalization and old age pensions are restoring confidence. Uncontrolled competition is fast disappearing. Countries are conquering dust, smoke, noise, and other irritants. Builders are moving to provide harmonious housing.

Some hopeful signs are appearing in elementary education. Many school systems forbid teachers' clubbing children with an F. Homework is being abandoned. Overcrowding by double and triple shifts and by large classes is passing. Walls are sound-deadened; the length of recesses and of noon periods is increased. An atmosphere of happiness, cheerfulness, and leisurely pursuit is the mode in some classrooms.

Physical Education Has an Answer

If the leaders in physical education have eyes to see and ears to hear, they can take their places in a new order. They must have a background in physiology (how the graduate students fight it!). They say, "I have had physiology. I want mimeographed material so that I can give it out to my class next week." A background of physiology will throw light on mind-body relationships and on the problem of rhythm.

Physical education leaders must realize that *rest* is actively carried on and that *relaxation* must be taught together with *dynamic action*. Leaders in the health and physical education field must see the possibilities of health coordinating councils where members are constantly on the alert to conditions of strain within the school and in the home and the community. Posture training that follows the laws of body mechanics must be given to everyone—not just to a few of the worst cases.

Antidote to Strain is Confidence, the Thirst for Life and Joy

If the bugbears of unemployment, dependent old age, and sickness could be replaced by a social security, men could abandon the materialistic concept of creative challenges and put into leisure the concept of giving expression to that which seems significant to each individual; we could give to all the thirst for life. Having something significant to do is an antidote to worry.

Finally, joy is an essential to life, particularly to childhood. Physical education teachers need not apologize for happy children—joy is a sign of good education. It is an objective of all education. "Unless youth be golden, old age is dross."

This is no plea for laziness, for drifting, but for rhythmic action—relaxation alternating with dynamic action. It is not a plea for doing less, but for doing more and for doing it more easily.

It is a plea for harmonious conflict—a plea for a nation to catch its rhythm—for individuals on the one hand to take control of their environment and give it direction and on the other hand to learn to relax amidst confusion. It is a plea for man to enjoy to the point of scintillation the world he has created.

Those First Ten Years

After a lecture by the late Francis Wayland Parker, great Chicago educator, a woman is said to have asked,

"How early can I begin the education of my child?"

"When will your child be born?"

"Born," she gasped. "Why he is already five years old!"

"My, goodness, woman," he cried, "don't stand there talking to me—hurry home; already you have lost the best five years."

Add to these first five years the next five years, and indeed they do constitute the most impressionable years of life. From many standpoints the ten-year-old child is an adult. True, he does not have the judgment of an adult; he has not had the experiences of an adult. He lacks the ability to weigh values and, I hear parents saying, "He cannot vote for eleven years more." He has not been to high school or college.

Yet, in spite of all this, his fundamental skills have been learned. His vocabulary is well on the way to being established. His language inflections are well fixed. He has established a certain number of prejudices, most of which will stay with him for life. He has likewise established a certain number of principles of conduct—principles of cooperation, fundamental honesty, thoughtfulness and gentleness. These will quite likely dominate his life. So I should probably say to you, "Don't sit here listening to me—hurry home; you have already lost the best years of your child's life," if he is over ten.

You will want to ask the question, "Why is this so? Have we not been led to believe that these first years were not so important? The immature child certainly does not remember. He is just wasting his time during these early years playing, waiting until his nervous system matures so that he can go to school and proceed through the treadmill that will turn him out at the end of a high school or college career. Surely these early years are just the getting-ready ones." But if you have been keen observers you will know why the first ten years are so important. A child matures more in the first year than any other year of his life; the law of diminishing returns sets in at once.

Nature takes no chances on the education of the child. Stop long enough to watch him in activity. One of the most characteristic things in childhood is that the child is dynamic—he is doing things. He is satisfied when he is in action. Arnold Gesell observes, "In the brief space of a year the child, a helpless creature at birth, is on his two feet, cruising, prying, exploring. He is already a complex individual capable of varied emotions, flashes of insight, and stretches of effort. It has been an extremely swift season of growth."

Watch him during the second year—climbing on anything his arms can reach, balancing on the arm of a chair, reaching into every drawer, pulling things out of every closet, piling blocks one on top of another, pulling, dragging everything that rolls, involved in endless, ceaseless, activities—until he drops exhausted for a short morning nap, and then at it again.

A characteristic remark of a mother during this period of a child's life is the one given to an older sister of a little boy, "Go quickly and see what Johnny's doing and tell him to stop."

This activity is laying the basis for the child's education—it *is* his education. Educational leaders recognize that there is no education without activity and that there can be no activity without some resulting changes, hence education is going on. From this standpoint there is no conflict in the theories of the so-called progressives and conservatives. No issue exists relative to the tremendous value in activity. No one advocates or assumes that learning is a passive affair. Says Adler, "No educational theory ever maintained that knowledge could be pumped into empty heads, or that skill could be generated without exercise."

We can therefore assume that before the days of formalized schooling and during the following years, nothing can be taught to anyone who is not active in learning. The only controversial question that arises is what kind of activity. Everything turns on the meaning implied by this word, "doing." If doing could be made to include, as it should include, all activities—thinking, wishing, hating, loving, judging between this and that, knowing the relationship between written and spoken symbols and their meanings, and if doing includes all of the experiences of the child, supplemented later in life by weighing and judging the experiences of others which he may derive from his reading and conversation, then there is no exception to the truth that one learns only by doing. You learn to balance by balancing, to judge weights, distances, sizes, and qualities by judging; you learn to read by reading, to think by meeting obstacles, to hate by hating, and to help by helping. We learn to respect people by respecting; we learn principles of honesty by being honest, and gentleness by being gentle. All of these are examples of learning by doing. An activity is not limited to winding up toy playthings, pinning tails on donkeys, conducting a play store, or playing Looby Loo. It is not just busy work for

the hands but a total body-mind doing that involves muscles, judging (thinking), and the emotions.

Look at the span of growth and development in the first five years:

One year—The child is on his feet, cruising, prying, exploring.

Eighteen months—He is making distinctions between *mine* and *yours.* Already he can do little errands of fetch and carry about the home. Already he is mildly socially conscious.

Two years—His memory is developing; he recalls things that happened yesterday, looks for missing toys, identifies many pictures. He is beginning to have many social reactions, and sympathy, modesty, and shame begin to appear.

Four years—Gesell says, "From the standpoint of the history of the race new-born babes are old and children at four are adults." At four the child is establishing his language patterns; he displays great imagination and much fabrication.

Five years—A five-year-old child has many adult characteristics. In underprivileged homes he is caring for little brother or little sister. Emotional traits and habits are becoming set, such as generosity, friendliness, pride, poise. He already reacts to attitudes of politeness and harshness. He shows some tactfulness. He may develop many anxieties and fears, or he may develop self-assurance. He is a young adult.

What are the results of these activities in terms of development of the child? Let us look at these in terms of four phases of development: organic development, the basis of health; neuromuscular development, the basis of skills or coordination; interpretive development, the basis of making judgments and thinking; impulsive development, the basis of emotional behavior—liking, willing, wanting, wishing—fundamental to character.

Organic Development in the First Ten Years

It is an age-old law that there can be no development of powers without exercise. Stated another way, the law reads, "That which we use develops; that which we do not use atrophies." Examples are myriad. The bottle-fed infant does not have to exercise the muscles of his mouth and the lower jaw because the holes in the nipple are too large and this develops "baby chin," which may not only affect teeth but speech. The eyes in the fish in Mammoth Cave where there was no need for them disappeared. An arm strapped to the body and given complete rest loses its power. Two weeks in a hospital bed and the body has lost much of its power to balance and to function.

On the positive side, power comes to the doer. The tremendous power of the athlete, the mountain climber, the juggler, or a frontiersman is a result of the law of use. Nature, unless checked by man, who is attempting to raise children in small apartments and on city streets, sees to it that this

power is built. During this childhood there is an endless cycle of power building: exercise—utilization of stored fuel (food); disposition of waste; recuperation—sleep and simple foods, with increased capacity of the cells to store food; more exercise—on and on it goes. The child from two to ten needs four to five hours of this vigorous running, jumping exercise each day if he is to lay down an organic base to stand the wear and tear of life. Some of this time must be arranged by the school, but much of it must be about the home.

He gets most of this in play activities *if* he has a chance to climb trees, if he has wagons, dump carts, boxes, blocks, horizontal bars, swings, flying rings, and open spaces. The late American educator and editor John Finley, speaking at a banquet honoring a prominent educator who was raised in the hills of West Virginia, made the following statement: "Some months ago I handed my secretary the names of one hundred of the most prominent men in New York City—men in the fields of business, finance, education, and the other professions. I asked her to determine where these men had lived as children. Even to my astonishment, eighty-seven of these men had spent their boyhood on farms, walked to rural schools, had the advantages of building body power in open spaces." He concluded with the statement that "our modern cities have not yet proven that they can raise a generation of men organically strong."

Play that involves vigorous exercise has some dangers, which must not be overlooked:

Children should be free from drains—drains that may come from diseased teeth, adenoids, or tonsils, or that may be the aftermath of common colds, influenza, tonsillitis, or rheumatic fever. In all of these instances children should be guarded from too much exercise until they are completely free from any of these drains that interfere with normality.

They should also be free from strain. They must not be pushed by older brothers, ambitious parents, or over-zealous teachers or coaches. Home, school, and community life should establish some prohibition on loud noises, bright lights, and late evening activities. Constant use of the small muscles of the eyes and ears and those that have to do with posture should not be taxed by homework. Children should be guarded from the strains of the children's hour radio programs and from motion pictures. These strains not only kill, in and of themselves, but they very likely cut down the amount and the quality of sleep.

True, if exercise is to be effective the child must be well nourished with wholesome, simple foods. Fifty per cent of these foods at least should be protective—vegetables, fruits, milk, eggs, and so forth. These are the ones that must contain the vitamins and the minerals. These elements are not present in the sweets of candy, cola, and in many preserved types of food.

But based on the assumption that there is freedom from drains and strains and that the child eats simple foods, *power is built in action*, and

when the child gets tired, he will sleep; when he gets hungry, he will eat food that is offered. By carrying on these simple habits, he will lay down body power to stand the wear and tear of seventy to eighty years.

Fundamentally, the first ten years are the most important ones in building this power. They include implications that are widespread. Ranges of toys with which one thing can be built today a. d another tomorrow, as distinguished from the windup type of toy; plac·s where the child can run—backyard playgrounds—roof gardens—garden courts—playgrounds in big cities—school playgrounds--community playgrounds; organized activities before school, at noon and recess and after school; vacation programs, in-town and out-of-town camps; physical education programs in the schools consisting of running, jumping, skipping games, singing games, and a hundred and one activities that can be carried on and participated in in the backyard. These are the implications from the standpoint of organic development for the first ten years.

Skill Development in the First Ten Years

Have children patience? The casual answer is no—but watch them try a skill over and over again tens of times, hundreds of times. See them try to balance themselves as they begin to stand, put pegs in a hole, pile boxes one on top of another, climb on a chair, do a handstand; trial after trial, hundreds of times. There is no fear of failure. Children are not sensitive to raised eyebrows or nudging elbows. If adults would practice as many times as children they could do anything, but adults become afraid—afraid of what people will think—afraid of failure. They are sensitive; they withdraw; they become watchers. They cease to learn.

The child probably learns more through the sense of feeling, particularly through the hand, than he does by the eye and the ear. The late, great neurologist Dr. Frederick Tilney said: "It was the hand, more than any other organ of the human body, which developed the brain." Through this fine coordination of the fingers, the child begins to judge light and heavy, big and little.

This gives us a hint for the child's playthings and toys. They should be things he can handle—put one inside the other, arrange into piles, push, drag, mold. Hence in the playroom the child should have boxes, blocks of various sizes, knock-down furniture material, erectos, and the whole range of things so that he may do one thing with them today and another tomorrow.

On the playground he should have sand to mold, bars or tree limbs to hang from, boards to slide on, rings to hang from, planks to balance upon, and then of course very soon should have blunt scissors, papers, crayons, and paste, and as rapidly as possible should have an opportunity to use hammers, saws, and the tools of the old workbench.

Strangely enough, these were the playthings not only of the children of the race but they were the playthings of the boy and the girl on our farms. Our cities must reconstruct these age-old child play situations.

Thinking (Interpretative Development) in the First Ten Years

Children or adults think in terms of past activities. They think when they meet an obstacle in the path of something they want to do. They want to reach a plaything, or pull a teddy bear out of a play pen; they want an animal cookie. This is the beginning of problem solving.

If children have had a wide range of opportunities, they will accumulate experience and be in a position to think.

More than anyone realizes, the roots of thinking go down below the age of ten. The biographer of Michelangelo tells us that "He took into his system the artistic touch through his mother's milk." He means of course that the mother was first the artist. The skills of many of our musicians go so low in the age range that they cannot be remembered. A large proportion of the world's great artists had fathers who were if not artists at least artisans.

It is significant that the Greeks did not allow the children to do any fine muscle activity such as intensely using the eyes, ears, or the muscles of the fingers in doing fine work, before the age of twelve. Up to that time they engaged in rhythmic activities—running, jumping, skipping, and balancing; singing but not reading music; making broad, sweeping curves with the crayons but no letters; plenty of running but no sitting. This was not only to build a strong body and to give coordination but it was to lay the basis of thinking.

Character Development (Impulsive and Attitudes) in the First Ten Years

It was Patty Hill, the great kindergarten educator, who said, "Somewhere around the age of three or four the child points his finger at another and says, 'You did not play fair.' This," says she, "is probably the first inkling the child has of a difference between right and wrong."

Character is very difficult to define, but in a democracy I should say it would have to do with some of the following things:

1. Persistence—Seeing the thing through to the end.
2. Integrity—Fundamental honesty, telling the truth, not willing to short-cut for personal gain.
3. Appreciation of beauty—Beauty in color, line and form, but beauty also in human relationships.
4. Moderation—Following the Greek concept of "nothing to excess."
5. A willingness to serve—This means a growing recognition of

"yours" as contrasted to "mine." This implies a recognition of human rights; it is the basic concept of the Golden Rule. One of the best statements of these rights which we should accord to each fellowman is set forth in our own Bill of Rights attached to the Constitution.

To sum up, character involves qualitative reactions, implied in those vague qualitative terms of selfishness, hate, narrow-mindedness, "letting the side down," on the one hand, in contrast to loyalty, broad-mindedness, love of man, and reliability, on the other hand.

These qualities are not hereditary. No race, no religious group, no nationality has any monopoly on the good qualities. This is shown by so many experiments and in so many instances that it is beyond controversy. These qualities are not in the sole possession of the rich or the poor, those who live above the railroad track or below the railroad track, the so-called educated or the uneducated, the dwellers in the great cities or on farms.

What will be the reactions of the child who lives in an environment where some of the following take place? Where children are allowed to slip into motion pictures free or at half rate because they do not look their age? Where there is coaching so that youngsters will run ahead of parents and slip under turnstiles in subways, and half tickets or no tickets are bought on railroads for children who should have them? Where parents brag in the presence of children of how they got rid of a parking ticket? Where people in one part of town are referred to in the presence of children as "wops," "hunkies," "niggers," and "chinks"? Where children of other religious faiths are belittled?

The answer to this question is quite obvious. It becomes the answer to why 98 percent of our religious, racial, and national prejudices are formed early—most of them before the age of ten, many before the age of five. Even more fundamental, the child responds to gentleness in contrast to harshness. He senses tones of praise. He knows, long before he knows why, whether or not he is really wanted in the home. He senses conflicts between parents. A little later he feels the pressure from parents and teachers to make high marks and the temptation to cheat becomes too strong. In his desire to please, he disregards the rules of society. The school puts pressure on him to win games, to beat this or that team or school. Long before he is a participant in these games, he is a partisan—and to win seems more important to him than *how*.

Too often parents have been careless. Sometimes they have not known how sensitive the child is and other times they have reasoned, "He won't remember. He will have character education taught him when he gets to school." But long before he has these suggestions in character education at school, his traits will have been established. There are no devices of teaching character under classroom conditions. The only possible thing which can be done is for the school and the home to provide, as Mark May says, "Not occasional but consistent and regular opportunities for the successful

use by both teachers and pupils of such forms of conduct as make for the common good."

I am not a strict behaviorist. I do not believe the child is merely the reflection of his environment. Such a philosophy is not satisfying and somehow it does not make sense. There is reason to believe that there is an individuality—call it self, or soul, or conscience, or a touch of divinity, or what you may. There is an individuality. This self, this individuality, is directed and redirected, colored and changed, and has upon it the stamp of quality, or the lack of quality. This qualitative stamp, more than any of us really dare believe, is placed there during the first ten years by the home and the school.

Was it not Nathaniel Hawthorne who told us the story of the boy and the Great Stone Face? Day after day, and year after year, he looked and lived where he could see the outlines of this kindly Great Stone Face. As he sat at eventide, he heard the legend of this great, kindly face. "Some day a Prophet would come in the likeness of this stone image and he would be a leader of his people. He would be recognized because of his kindness and his great wisdom." This boy lived under this environment throughout youth and then went away into a far country, but the legend had made its imprint. He had dreamed about who this Prophet would be and when he would come and what he would do. As an old man he returned to the scenes of his childhood and lo, there was a great commotion! The townspeople followed him through the streets of the village. There were cries, "The Prophet has come, he who is the likeness of the Great Stone Face!" The imprint of his childhood—yea, those first ten years—were written not only in his face but in his character and in the quality of leadership he gave to his people.

9C

Children Are Everybody's Business

In discussing "Children Are Everybody's Business" I can do no better than to turn to some lines of Edna St. Vincent Millay. She said:

Upon this gifted age, in its dark hour,
Falls from the sky, a meteoric shower
Of facts; they lie, unquestioned, uncombined
Wisdom enough to rid us of our ill
Is daily spun, but there exists no loom
To weave it into fabric . . . .

Facts, facts, facts. They do fall on us like a meteoric shower, and they certainly do lie unquestioned, unconnected. Do we need any more proof of this than the way our statisticians and fact-gatherers fell far short in their predictions for November 2, 1948? In this case, obviously many predictions were not facts, but the way they were accepted and unquestioned makes us susceptible.

But there are areas in which we do have facts—facts about safety, facts about health, facts about the disintegrating effects of war on all people—but again they lie unquestioned. How can the implications of these facts be transformed into behavior patterns? This is the primary business of this conference.

Several things we see clearly, although our actions belie our wisdom. Life cannot be divided into parts, either from the standpoint of education or of living. The individual is an integrated whole. The child cannot think or feel charitably toward his fellow beings if he has a toothache, or is warped by fear or consumed by hate. We have had too much tearing the child apart by experts, one expert taking his arms and legs off to the play field, another his brain and nervous system off to the school room, and another his emotions and attitudes off to the character-building institutions. Then we try to put him back together again, but he never fits. The child is an entity. His total functioning body, his brain and nervous system, his glands, his likes, his hates, and his phases all go together—to school, to church, to a baseball game, or to jail. Integration then becomes the essence of our problem—it is the fabric which we must weave. If this total integrated individual, learning to cooperate with his playmates, live in a family, have a healthy body, and prepare for democratic living, is to be a reality then the community institutions in each area become the loom, and upon this loom we must weave the fabric.

For practical purposes of operation we might be able to break down the problem, but there will always be interrelationship between one problem and another.

A healthy body. A healthy body must begin with the education of future parents, and, of course, with all the phases of maternal care. The child must have all of the advantages of protective treatment: immunization, vaccination and so forth. The basic factors of food, clothing, and shelter are always the concern of every group. A properly functioning local health department and a well-rounded school program with emphasis upon safety education are prerequisites. The item of wholesome, joyous, and vigorous play activities must not be overlooked as basic to growth and development. The child who has had an opportunity after school to run and jump, to climb trees and Jungle gyms, to play singing games and baseball, will have little difficulty in going to sleep promptly. Such a child will not need to be urged to eat a hearty meal; such a child is tired and hungry—two normal conditions of childhood. The child who has these interesting things to do will not be biting fingernails, fidgeting at mealtime, or unwilling to get his ten hours of sleep.

It might be added that the child who has a wide exposure to play activities is laying a very adequate base for recreation life as an adult. Strain, worry, fear, and all the allied tensions are increasingly the cause of death. Modern tensions are taking their toll, particularly in the age group of forty-five to fifty-five. This may well be illustrated in the following compilation from the U.S. Public Health Service report:

> In 1900, with only ten states reporting, the ten leading causes of death were: 1) pneumonia and influenza; 2) tuberculosis; 3) diarrhea, enteritis and intestinal ulcers; 4) heart disease; 5) cerebral hemorrhage; 6) nephritis (kidney inflammation); 7) accidents; 8) cancer; 9) diphtheria; 10) premature birth. Since then, Dr. James Crabtree of the Public Health Service states, immunization has laid diphtheria low. Better sanitation (including fewer flies because of fewer horses) has knocked intestinal infections, such as diarrhea and enteritis, off the top list. Sulfa drugs and pencillin have taken the edge off pneumonia. Tuberculosis has yielded somewhat to better treatment and early X-ray diagnosis. To take their places, non-germ diseases have moved up. Last year's list: 1) heart disease; 2) cancer; 3) cerebral hemorrhage; 4) nephritis; 5) pneumonia and influenza; 6) accidents (except motor vehicle); 7) tuberculosis; 8) diabetes; 9) premature birth; 10) motor vehicle accidents.

Healthful home environment. So many of the phases of normal living go right back to wholesome home life. Happy and understanding parents,

an opportunity to be in a group and opportunities for love and affection are the rights of all children.

Opportunities for learning and self-expression. Learning starts with the first rambling movements of the day-old child. Therefore, it is the parent or the substitute parent who must provide early educational opportunities. The home must be a place for rich experiences. These experiences must be in a wide field, including the natural world. It is upon the basis of these wide experiences that words take on meaning and the child lays the basis to interpret and to think. These experiences have been passed over too lightly, but more than anyone will realize these early experiences up to the age of ten are the fertile soil in which avocational and vocational interests grow.

Opportunities for emotional growth and development. Too little do we realize that children's likes, dislikes, prejudices and principles, hates and loves are learned. These are not inherited characteristics, these attitudes come from the hearthstone in the home. Therefore, early opportunities should be given to play with children, to do little acts of service in the home, to serve in the club, the school, and the Sunday School. This means broad home experiences, wholesome school and playground activities, and camping opportunities. We must develop in this nation the I-we relationship. No individual, and we are now beginning to realize, no nation can be sovereign. The late Chief Justice Harlan Stone emphasized this when he said: "Man does not live by himself and for himself alone. There comes a point in the organization of a complex society where individuals must yield to traffic regulations."

Opportunities for health in time of trouble. Machinery must be set up in every local community to meet the needs of the child or the adult in trouble. This involves the sick child, the child who needs dental care, the slow-learning child, the atypical and the crippled. Of course, it means also the child deprived of the love and affection of parents. This has to do also with the so-called delinquent child, the child who has come into contact with the courts and the probation departments. These are not all bad children—they are merely maladjusted children who have been deprived of normal, wholesome environmental living opportunities.

The above then become the warp and the weft of the fabric and the total completed fabric is the integrated individual. If I were to look for one sign of normal growth and development, one sign that would indicate to me normal health, even goodness, I would look for happiness. The Greek concept that the well boy, the good boy, the wise boy, the happy boy is one, still has significance. If the above is the fabric, then you and your local institutional groups and co-workers are the loom.

Catch 'em Young

Here they are young and old, with their hobbies: writing poetry, building a cabin, making a piece of pottery, singing a song, playing the ukelele, painting a picture, sailing a boat, playing tennis. They are taking pictures, calling a square dance, knitting socks, making a dress, gardening, redoing old furniture, binding a book, writing a play. They fish, hunt, hike, experiment in science, and collect anything and everything.

They go to the ends of the earth to see canyons, climb mountains, chase the caribou, catch sailfish, visit cathedrals, see pictures, visit youth clubs, follow the migratory birds, record folk songs, or dig dinosaur eggs in the Gobi Desert.

On and on they go—to the Arctic Circle, to Rio; camping on deserts, ice caps, and in canyons; fighting black flies, mosquitoes, hunger, thirst, and fatigue: and in a thousand avocations and vocations. They are in factories, offices, homes, churches and schools.

Why do people act this way? There is no simple answer, but there are some as to *how* and *when* they learn to do the things they like to do.

How young should they be caught? When do interest areas—"bright spots"—show up? When should the twig be bent and by whom?

There are many dashboard signals that parents and teachers should consult to determine whether individual traits are to be turned into outstanding contributions to society or be allowed to lay the foundation for distrust and hate. The dividing line between the philosopher and the criminal is often a knife edge. Says the song in *South Pacific*—

You have to be taught to be afraid
Of people whose eyes are oddly made
And people whose skin is a different shade.
You've got to be carefully taught.
You've got to be taught before it's too late,
Before you are six or seven or eight,
To hate all the people your relatives hate.
You've got to be carefully taught.

Please make a special note—I am not saying that people cannot learn at

any age—they can. What is being emphasized is that they just don't learn or at least, may we say, very seldom. The older people get, the more sensitive they are to fear of failure or ridicule. Raised eyebrows and nudging elbows become powerful inhibitors to action.

Conform, conform, conform, says society, and its captives retire to dead center and become colorless and useless. The tragedy is that this conforming process does not start at forty, but at fifteen. Witness the crinoline skirt, the chinos, the Ivy League shirts, the pert phrases of all the young in Boone City, Kalamazoo, Turtle Creek, or Springfield. A popular musical record sells a million copies for villages, hamlets, and farms.

These conforming patterns make it all the more necessary to watch for dashboard signals. Look for individual differences. Catch them young and encourage successes. Every child is fundamentally and deep down a special pattern.

Viennese psychologist Carl Jung says, "The mind has three layers: (1) *the conscious,* which is just about what everybody thinks it is; (2) *the personal unconscious* (corresponding, but only approximately, to Freud's unconscious), into which go forgotten facts and repressed emotional material; and (3) *the collective unconscious,* which is a part of the heritage of the human race, and therefore a sort of common pool containing the instincts and some patterns for mental behaviour" (*Time,* February 14, 1955).

It often is the elements from the "common pool" that makes each child different. This may be the source of individual differences, the bright spots and the mother wit that characterize each individual. Khalil Gibran explains in *The Prophet:*

> Your children are not your children. They are the sons and daughters of life's longing for itself. They come through you, but not from you, and though they are with you, yet they belong not to you. You may give them your love, but not your thoughts, for they have their own thoughts. You may house their bodies, but not their souls, for their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.

The Prophet also adds in his treatise on teaching:

> No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge.
> The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness.
> If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind.

Without directed experience by experts in the field, home, community school, or college, youth simply accepts the commonplace, bows to the

established custom, and faces a life in which he exists but does not live. He never develops his God-given talents.

In the development of talents there are no special disciplines in education or in life. Mathematics, science, and languages are disciplines, if one accepts the discipline. But they are not the only ones. For mastery, there are disciplines for the parent, the musician, the woodcarver, the mechanic, the businessman, the mother, the teachers, the swimmer, the figure skater, the diver, or the discus thrower.

St. Paul, who was educated in the Greek way, used the Olympian games as a metaphor of life itself. The Greek boy was taught how to run a race, and immediately he went out and ran. His teachers assigned him no marks for his classwork; life would give him his marks. He won the race or he lost it, and in either case he ran again.

When our boys today are taught to swim, they expect at once to swim. They don't want ninety-five percent in swimming. The boy who is taught tennis, football, or baseball wants to play. He is glad to risk defeat because even though temporarily defeated he hopes eventually to win.

The Greeks and St. Paul thought the athletic attitude was the right attitude toward life. What better can we suggest after all these centuries? And in what other subjects—here is the mortifying question—do we impart this attitude and such discipline?

Only a few will have talents in the conventional disciplines, and they should be encouraged. But people should also be encouraged who have skills with their hands, and who see deeper meanings in the humanities.

The great mass of children over the world lack the freedom to discover their talents, much less develop them. Every child has at least one talent; many have more. Beyond certain basic skills in the use of the English language, history, and science, a child must be given an opportunity to delve into that which can challenge him until he has sampled many fields. It is upon the basis of wide experience that he finds himself and is able to think intelligently about the problem of choice in a specific area of work or recreation. Without this, the child is helpless and so is the adult. One cannot think if he has no rich background of experience and no time to experiment, read, and contemplate. One cannot coordinate experience that never existed.

We see a striving for perfection in many men, from Leonardo da Vinci to Winslow Homer, but we must also recognize the faltering steps toward a goal taken by the small child who brings home his first bit of drawing to an appreciative mother.

High on the scale of exploration may be Ponce de Leon, Leif Ericson, or Sir Edmund Hillary, but low on the scale is the constant effort of a child to look behind every curtain, to reach for each strange object, to tunnel in the sand, and to explore a dark cave.

In the field of music Mendelssohn, Schubert, Toscanini, or Mozart may

seem to have arrived at the height of success, but the small child who gets an emotional release from his first musical effort is on the way.

One man and then another said "Why?" when he saw an apple drop from a tree, a great chandelier moving back and forth with rhythmic motion, a teakettle lid moving up and down, and a finger enlarged through a piece of broken glass. But the boy who grinds a lens and makes a telescope from the muffler of a car, builds a radio, or experiments with the law of the level is also in the field of science.

We may be overawed by a powerful mountain climber, a skier or a juggler, an athlete with tremendous prowess, but we must recognize the beginnings in the child as he plays his first tag-and-it game or gets his first base hit.

There have been men who felt clearly the wants and longings of man—a Buddha or a Mohammed, a Gandhi, a Kagawa, or a Messiah—but the small child who gets his first thrill or satisfaction from serving his group has embarked on the same trail.

It must be noted that no tests exist that will spot the child on the range of the talent curve. The IQ may test certain qualities of memory but there it stops. The teacher or parent with deep insight and human sympathy will be infinitely more successful. Sometimes this sympathetic person may be a coach, a club leader, a camp counselor, or a Sunday School teacher.

In early childhood many bright spots begin to appear, such as a sensitivity to music and rhythm or a kinesthetic skill. While there are some exceptions, the great mass of men and women who have become mountain peaks in our civilization discover their talents early and discipline themselves.

The Greek boy took the Oath of the Athenian Youth under dramatic circumstances, early, and Navajo mothers still keep their children under the age of one strapped to their backs (and incidentally, keep them awake) so that they become participants in the group.

Usually, the talents are rather specific. Leonardo da Vinci and Michelangelo had their talents recognized as children. Sir Anthony Van Dyck painted at the age of sixteen as did Jean Francois Millet. Winslow Homer as a boy disappointed his teachers when he illustrated his textbooks. Mozart was composing at four and was on tour at six; Ignace Paderewski was a child genius and in his late teens practiced eight to nine hours a day. William Pitt was in parliament at twenty-one and prime minister at twenty-five. John Stuart Mill spoke Greek at three. Helen Hayes, Shirley Temple, the Barrymores, Betty Davis, and Julie Harris were all on the stage at the age of six or seven. Patty McCormack, who can't stand the sight of blood, starred in *The Bad Seed* at the age of nine; her mother, Nancy Kelly, was a movie tot in 1926. Incidentally, there are twenty grammar-school-age children on Broadway today and *Leave it to Beaver's* Jerry Mathews is a hit on TV.

Thomas Edison, with three months of formal schooling, was interested in chemistry and inventing before the age of ten. Albert Einstein mastered mathematics early; Guglielmo Marconi and Madam Marie Curie showed talents before twelve. Our present-day Edward Teller dreamed a mathematical formula as a child and Robert Strom, the boy TV star, is only ten years old. Martha Graham, Hanya Holm, Maria Tallchief, and José Limón were dancing in their early teens. Sonja Henie was skating at three, and Andrea Mead Lawrence was on skis at the age of four.

Mickey Mantle, Jackie Robinson, and Bob Feller were early stars—Feller made the major leagues at seventeen. Tony Trabert learned tennis on the playgrounds of Cincinnati, and Helen Wills was playing when her head came just to the top of the net.

Helen Reins and Gloria Callen were swimming as children, as were Murray Rose and Jon Hendricks, who won five gold medals in the last Olympics.

Bob Mathias of California and Milt Campbell of New Jersey were mastering skills in early childhood. George Breen was disciplining himself with eight hours a day of swimming at Cortland before the last Olympics. Sir Edmund Hillary, who mastered Mt. Everest, was an early explorer, and even Annie Oakley was shooting holes out of complimentary tickets at the age of six.

Catch 'em young. Encourage success, and a sufficient amount of discipline will come from within for mastery. May I repeat that any mastery means discipline. Elizabeth Barrett Browning and Robert Louis Stevenson battled ill health and mastered. Pat McCormack, George Breen, and great musicians and artists practice long hours. Stevenson would say of them that they "rode the new moon out of the sky" in pursuit of perfection.

The mastery is essential for the individual as well as for society. No man can grow to cultural stature without belonging, without doing something significant for, and in the group. Aristotle thought of the good men as the good workmen—workmanship thought of in the craft sense as well as in the literary and social senses. Man's feet are in the slough of despond; his head is bent low before the mirror of his companions until he has achieved—until men look up to him and say, "He is a master." *The area of achievement is so broad that every man, woman and child can acquire spiritual lift from accomplishment and service.*

It may be that social security will not lead to the elysian fields of which men have dreamed. Social security is always a two-way sword; it must be provided, to a certain extent, for all, especially for the victims of unforseen tragedy, yet it has a tendency to put a crutch under the arms of man upon which he too readily depends.

Man needs the thrill of contests; he needs the uncertainty of the game. His achievement, civilization itself, has been made possible because man reached beyond his grasp, physically and spiritually.

Response to challenge has made it possible for him to climb to dizzy heights. Man cannot even be satisfied by achievement in one challenge, but must continue to have many. *The moment he ceases to respond to new challenges, he is hopelessly old.* Old age may come at the age of seventy or at twenty. Someone has said:

> Living is a process of accommodating. If we fail, we are stupid; if we fail flagrantly, we are mad; if we cease temporarily, we are asleep; and when we give up entirely, we are dead.

Men respond to this in accordance to a definite pattern. There must be *challenge*. This is represented in childhood games by the word "It." It is the danger element, you flee from It, you flirt with It, you hope to master; but the joy of mastery is heightened by the fact that you may fail and another may carry on.

Hope of success is another element in the pattern. The challenge must not be too great, the hope of mastery must always be kept alive. This hope-challenge pattern is greatly heightened by the approval of associates.

Geniuses start early but so do delinquents and criminals—this is the dark side of the picture. The peak age at which crime occurs is close to 18 years. But the beginning of delinquency in these people was noted at *nine years* seven months. Signs of the oncoming of antisocial behavior should have been noted at six, maybe three.

No one is really destined to be a delinquent. Delinquents are largely those who just didn't find a niche where they could get satisfaction. They were ridiculed, unwanted, turned to other sources for approval and belonging. In our cities there are plenty of places to get belonging concepts—the street club gang is one of the most convenient. The boy gets a bad name, and the gulf between him and his home gets greater while the tie with the gang gets stronger. Signs have hardened into trends. The aggressive child is condemned, yet without aggressiveness, who would have discovered America, planted a flag at the North Pole, or climbed Mount Everest?

They say the delinquent withdraws. Why shouldn't he withdraw from the soap operas and the meaningless chatter in many homes? As he withdraws, he becomes unpopular in the home as well as at school. So have many of our great scientists been unpopular because classmates couldn't understand them. The delinquent rejects playground groups. Many of our playground activities have been so softened that they have taken all the risk out of play. Children want thrills, not a chance to carve soap.

Truancy is a sign. If a teacher had found the bright interest spot there would be no truant. Some say the low IQ is a sign of the criminal, but statistics deny it. In general, criminals and delinquents have a high IQ.

Everyone wants to be appreciated, to get social approval, to belong—and if he doesn't get them in one place he'll get them in another.

Catch 'em young, and we either encourage geniuses or hardened criminals.

The Kefauver Report of the Senate Judiciary Committee and Sheldon and Eleanor Gluecks' reports issued through Harvard University and others indicate that the cure for delinquents is not a simple problem, not a matter of a few more playgrounds, a higher income, better housing and schools.

The cure goes deeper. Early, very early, the child must get the feeling of belonging. He must feel that he is wanted and that he is loved, that great things are expected of him. That there will be a light in the window at home whenever he comes and that there will be a cloak for his body and a ring for his finger. This means hours of father-son and mother-daughter relationships. There must be memories for the child of happy days, pinging tin cans with a .22, working on a lathe, batting flies, and landing a bass.

Some time ago I was in San Francisco as a morning paper pictured a father sitting outside a jail cell muttering to himself, "I didn't know you were going with that gang; I didn't know where you were at night; I didn't know you carried a gun."

If we are to save this world from catastrophe, we must develop at an early age the thesis of brotherhood of man. Across the boundaries of nations, among the babble of tongues, we must recognize the sacredness of man and practice it so that youth may glimpse a concept of love, friendship, and fraternity. This means a vision by statesmen, teachers, and parents—lest we perish. Harriet du Autemont says:

No vision and you perish;
  No ideal and you're lost;
Your heart must ever cherish
  Some faith at any cost.

Some hope, some dream to cling to,
  Some rainbow in the sky,
Some melody to sing to,
  Some service that is high.

Who Is Educated?

This question is age-old and worldwide. What paths lead to education?

On an Indian reservation in Arizona there is a large flattop ridge known as Navajo Mountain. I asked an old Indian how many trails there were to the top. He replied, "There are a thousand trails to the top of the mountain but when you get there you will all be at the same place." This simple illustration is applicable not only to education but to religion and philosophy.

No age has thought its education good enough. Life, at least in the ideal, is never good enough, and education is advocated as the panacea. Each generation is dissatisfied, and the present one is no exception. Aristotle in 400 B.C. noted:

> There are doubts concerning the business of it [education] since all people do not agree in those things they would have a child taught, both with respect to improvement in virtue and a happy life; nor is it clear whether the object of it should be to improve the reason or rectify the morals. From the present mode of education we cannot determine with certainty that to which men incline, whether to instruct a child in what will be useful to him in life, or what tends to virtue, or what is excellent; for all these things have their separate defenders.

For the first time in history a country—this country—has declared itself dedicated to state-supported free schooling (we trust that the word "schooling" is synonymous with education) for all children. State laws set the age limit to sixteen or eighteen and provide education on the graduate level, free or at low cost, for those who qualify.

The United States' stand on education is a broad one. Many countries provide liberally for the education of a select group of engineers, scientists, and physicians. The goal of our country is to reach all children. We see fit not only to offer free public education but to make it compulsory. What would our founding fathers or Abraham Lincoln have thought of the term "compulsory education"? Thomas Jefferson, Benjamin Franklin, and Horace Mann saw public schooling as the hope of democracy: They all believed if we teach men to read, all will be well, and that crime and

delinquency will disappear and men will live as brothers. They thought that to know the past was a guarantee for plotting the future on higher moral and spiritual levels. Has this happened?

In the nineteenth century, new forces which no one could have foreseen were at work. Population increased rapidly—democracy was planned for a rural society. The machine age was augmented by the atomic era and worldwide rapid transportation and mass media of communication developed. With the passing of rural and guild aspects of farm life, a society evolved where the boy and the girl no longer learned a trade or skills at home; there was no seat for a small boy in the blacksmith or the carpenter shop, no place for the girl to learn skills in the kitchen or at the dressmaking table. The world was becoming one world. Undeveloped countries sought for freedom, as we had done, and tensions between the haves and the have nots reached a point of explosion.

Each man has his talents—one, two or ten—and his right to develop them is preached from pulpit and rostrum. It is set forth in pamphlets, reports, surveys, and books on education but how far have we gone today beyond lip service to these ideals? Each man has the right for the pursuit of happiness—each man, except those whom *you* may exclude.

Reports and oratory champion the cause of *all men*. The Fund for Adult Education states, "We must provide equality of basic opportunity for all"; the Education Policy Commission,". . . education for all American children"; the Conant Report, "We must provide for the educational needs of all the youth of the country"; the Carnegie Report on Education, "We must provide opportunity for individual development of all"; President Eisenhower's Science Advancement Committee, "We need a broad basis of education to make America a better place in which to live"; the *Christian Science Monitor*, "First teach people how to live together"; the College Conference on Leadership, "Produce a whole man who can do things in the world." Governor Nelson Rockefeller has appointed a task force "to plan college education for all," and the worthy use of leisure. Education for health and the worthy use of leisure have been placed first in a dozen reports since 1918. Other reports indicate that the three Rs are not enough, that education for all is lagging, that there must be more humanities in the science curriculum, and that we must tap the potentialities of all youth. Even the Council for Basic Education and Admiral Hyman G. Rickover (two of the most reactionary forces concerned with educational problems in the community) insist on the right of equal opportunities for all. Thus we paste labels on goods but what of the goods? We shout for the rights of *all men* and immediately set up an educational system for the few—some fifteen percent. The few include the fortunate ones who had an opportunity to develop a vocabulary, who were endowed with a visual memory, and whose cultural background has been rich. They also had rooms of

their own with tables and lights for studying. Incidentally, their parents could both encourage and help to send their children to college.

Don't educate the rest, train them like rats. An interesting statement but who will train the rats? The answer of course is the haves—those with a college education who have made good, the betters. And Carl Sandburg says "surely you know when you are one of the betters."

One school man has an answer for the 85 percent: "Throw them out" (*Time*, May 7, 1956). Says he,

> The school should at last recognize that its primary purpose is academic and that practical and social skills can be learned elsewhere. A school should not be diverted from great constructive ends to picayune, sentimental, and retrogressive side issues; it should not sacrifice a major quality of civilization to an unrealistic concern for an unfortunate group which, although a real social problem, is not an educational one.

A reliable source claims that 42 percent of our youth are not acceptable for military service and that 25 percent who are accepted are "only smart enough to dig ditches and swab floors." This puts 56.5 percent of all youth in the "uneducable class." At least this is a little less than 85 percent. I don't accept this classification. It is abandoning the Jeffersonian and Wilsonian theory of *all men* and accepting the Hamiltonian outburst, "Your people, Sir, is a great beast." Each generation has criticized its youth; an example follows:

> The children now love luxury; they have no manners, have contempt for authority; they show disrespect for elders and love to chatter instead of exercise; they contradict their elders, misbehave before company, gobble up dainties at the table, cross their legs, and tyrannize over their teachers.

Thus was Socrates criticizing youth in 500 B.C., and this generation does the same thing.

This limited educational theory forms the basis for Admiral Rickover's thesis "that we can educate a few, the rest must be trained" (*Saturday Evening Post*, December 1959). This belies the whole concept of the oneness of mind and body, the relationship of the hand and the brain, and the very process by which man developed an integrated nervous system and climbed to dizzy heights.

This so called educable group, 15 percent, are even called our spiritual leaders, chosen by a wise providence to save the rest of us.

Recently a professor of psychology called the 85 percent "Ugly Ducklings who are to remain Ugly Ducklings." He indicated that

> The college caliber people are the people who should lead us into the fullness of life. These are the people who should make future scientific advances, who should solve our great moral problems, who should show us the beauties to enrich our lives. Our civilization depends on the intelligence of these people developed by education to its fullest capacity. Our civilization is built on intelligence.

I answer to this statement, "No!" Fullness of life is built on attitudes and principles inherent in all cross sections of society. I have seen no evidence that these so-called college caliber people have more social consciousness and more honesty or more ability to "show us the beauties to enrich our lives" than any other people.

The hope of tomorrow, in my judgment, rests with little men who at least outnumber the elite. Our neighbors are the men who constitute our juries. They have the ability to judge between right and wrong and to evaluate the quality of brotherhood. This ability is not necessarily concentrated with the top few who possess high IQs. They are the people whom Lincoln referred to, "God must have liked the common man. He made so many of them." I believe in the people in humble places: the grocer, plumber, mechanic, teacher, bus driver, janitor, housewife, farmer, and nurse, whether they went to college or not.

Professor Walter A. Linden of Ohio State University reports a survey on the above theory at a meeting on December 30, 1959 of the American Association for the Advancement of Science. He says in summary—

> The moral behavior of ruling groups tends to be more criminal and subnormal. Ruling groups contain a larger proportion of the extreme mental types of the gifted and the mentally sick than the rank and file of the ruled population. The greater the power of the rulers, political leaders and big executives, the more corrupt and criminal they tend to be. (*New York Times*, December 30, 1959)

Thus it has been from the time of the tribal chief, through many nobles, princes, and robber barons and on to some politicians, industrial chiefs, and TV magnates.

The following is illustrative:

In 1928, a very important meeting was held at the Edgewater Beach Hotel in Chicago. Attending this meeting were ten of the world's most successful financiers—the haves—called educated men, including:

The president of the largest independent steel company
The president of the National City Bank
The president of the largest utility company
The president of the largest gas company
The greatest wheat speculator

The president of the New York Stock Exchange
A member of the President's Cabinet
The greatest bear in Wall Street
Head of the world's greatest monopoly
President of the Bank of International Settlement

Certainly we would admit that there were gathered here a group of the world's most successful men—at least men who found the secret of making money. Let's see where these men are today—

The president of the largest independent steel company, Charles Schwab, died a bankrupt and lived on borrowed money for five years before his death.

The greatest wheat speculator, Arthur Cutten, died abroad, insolvent.

The president of the greatest utility company, Samuel Insull, died a fugitive from justice and penniless, in a foreign country.

The greatest bear in Wall Street, Jesse Livermore, died a suicide.

The president of the largest gas company, Howard Hopson, went insane.

The president of the New York Stock Exchange, Richard Whitney, served time in Sing Sing penitentiary.

The member of the President's Cabinet, Albert Fall, was pardoned from prison so that he could die at home.

The head of the greatest monopoly, Ivar Krueger, died a suicide.

The president of the Bank of International Settlements, Leon Fraser, died a suicide.

All of these men learned well the art of making money, but not one of them was truly educated or had learned how to live. They were clever, smart, perhaps voted by classmates as the most likely to make good.

All, not just a select few, have a right to educational opportunities, a right to find the best trail to success. Education for all means an opportunity to express innate talents in whatever area they exist. Education should encourage *perpendicular mobility*—help in going to the top in any chosen area, on any trail to the top of Navajo Mountain. Lee DuBridge, President of Caltech, notes different trails—

> I took to science quite easily, so I'm not in awe of the scientists. But I am in awe of the man who can play the piano. Such talent is beyond my comprehension. I tried but never could . . . I'm also in awe of the man who can run a four minute mile.

Only eight to ten percent of our employed people will be in the so-called professions. That means some five to six million out of 67 million employed people. The school has the responsibility to help develop and the community needs the talents and services of all of the others—90-to-100 million adults employed, self-employed, and housewives. Among these

are 24 million with a variety of impairments and handicaps (*New York Times*, January 10, 1960) who also need education.

Like it or not, the community expects the schools to help all children; and the nation, if it is to hold its own in world competition, needs the contributions of all.

Many young people with talents are being missed because no one discovers them. It was only through a chance meeting with a missionary that Beatien Yazz (Indian name, Little-No-Shirt), the Navajo artist, was found. "Spin a Silver Dollar" is the story of this Indian boy who had great artistic ability but no formal schooling, whose drawings are as fresh and uninhibited as are those of Neanderthal Man, found on the walls of caves in southern France.

Even in the face of these various needs, over 94 percent of the nation's high schools offer only one type of diploma, tied very closely in the thinking of the public to college entrance requirements (NEA Research Memo, November 1959).

Henry T. Heald, president of the Ford Foundation says:

> What happens in the nation's largest city makes its impact throughout the country. Educational neglect means aggravation of the conditions leading to irresponsibility and lawlessness among our youth, an increasing economic burden for social welfare, the perpetuation of islands of squalor amidst shining centers of commerce and culture. And what is most tragic of all, it means that the potential genius and greatness in some of the youth in New York City will go largely undiscovered and undeveloped . . . . It is your children who are being shortchanged (*Time*, January 18, 1960).

There are some universal needs for the 85 percent and the 15 percent in their search for life, liberty and the pursuit of happiness.

A basis for many known needs for all is a liberal education, in not just the so-called disciplinary subjects: mathematics, science, and foreign languages. These subjects point to worthy trails leading to the top, but too often they are supported not on the basis of how to educate but how to win the next war.

To give what Newton Baker called "the irreducible minimum of knowledge common to all educated people," we must restore the "liberal" to liberal education. Most colleges give entrance credit for the history of drama and art, but not for the drama; for the theory of music, but not music; for physiology and mental health, but not for health education; for history of the dance, but not dance; for the theory of play, but not play and recreation. Credit is listed for the study of employment trends, but not for vocational training; for the study of the evolution of the nervous system, but not for skills; and for social studies (citizenship education), but not for the business that takes place in City Hall.

The life span has been extended but mental hospitals bulge with patients. Antibiotics have battled vigorously against disease, but luxury living on sweets and fats and little exercise has hardened arteries and cancer is on the increase. We have an expanded leisure, but few know what to do with it. We have expanded citizen training for youth and adults, but crime and delinquency increase. We try to find jobs for all, but men hate their work. Education should employ the usable.

Another very basic need is to present opportunities for expressing one's talents to act, to pursue, and to reach for the *unattainable* goal.

Many activities, not all, involve the hand. Hand skills, especially those requiring the thumb and forefinger, are basic to work and play and to man's contribution to civilization. Many early educators were creative craftsmen.

Auguste Rodin, in his *Hand of God*, expressed his talent in sculpturing. Dr. Roderick Tilney recognizes the value of skill-learning when he says, "it was the hand through the development of skills that dragged the cortical cells from the unorganized nerve system of the primitive."

The need to act and to do was and is, now often expressed in wagework.

What man wants and needs, if morale is to be built and maintained, is an opportunity to work; but mark you, this is no plea for long hours of repetitive wagework. It is no defense of drudgery for drudgery's sake. This gospel concerns challenging work, world work, where the individual has sufficient skill to bring himself within reach of success so that he may have the expanding joy of achievement, laying the foundation for normality. Work, with security, is the only foundation for normality.

Albert Schweitzer offers a very simple recipe, "Never cease to work, never cease to wrestle. We must wrestle with circumstances, we must wrestle with men, we must wrestle with ourselves so that in the age of confusion and inhumanity we may remain loyal to the great humane ideals of the eighteenth century—translating them into the thought of our age and attempting to realize them."

The educated man should consider three specific objectives which we of the profession of health, physical education and recreation consider as worthy goals—*optimum health, challenging leisure activities,* and *citizenship* (delinquency prevention). We are only one of many groups contributing to these outcomes.

The physical-activity needs cannot be separated from the intellectual, the cultural, the spiritual, and the emotional needs of the whole man. The time will come when there will be no *mental* health or *physical* health but simply *health*. The functioning of the body cannot be divided.

The American Medical Association stands firmly for the values of activity, plain old-fashioned exercise. The pamphlet "Exercise and Health" is a masterpiece, should be in the hands of all parents, and must be a guide to the profession.

Howard Rusk, Hans Selye and Harold Wolff, eminent medical experts, are saying that hope and faith are medicinal, that traveling hopefully is therapeutic. This has significance in determining health outcomes.

Challenging leisure is the second specific. Man needs to have the time, the knowledge, and the skills for basic recreation activity, which is so often the catalyst for solving many problems facing civilizations. It should be of primary significance for all ages and within the reach of Everyman—to provide for his creativity, his artistic and cultural growth, and his breadth of understanding of his state, his country, and the world.

Recreation has been misunderstood—even hated—by budget directors and administrators for too long. The taxpayer often calls it useless and a waste of time. Why? Why is the New York State Department of Education unable or unwilling to fill the position it has authorized and created, that of recreation supervisor?

No great civilization has yet developed leisure and lived. In the time of Nero, the active Gauls came to Rome and there were none to defend the walls. The Romans had become soft in body and spirit through luxurious living and misspent leisure. Education can set a pattern for leisure. Dr. Mortimer Adler, no educational liberal, director of the Institute for Philosophical Research, charges that, "educators have failed to provide man with the proper liberal arts training for his leisure hours."

Too much has been written on the increased hours for leisure in man's schedule. Let it suffice to say that more will come, but for what? Additional leisure bids fair to stimulate the spectator and to present an excuse for millions to avoid a struggle for mastery that is basic to all-thereness or normality.

Our streets and our mental hospitals are filled with unmotivated people. The deadly poison that hides in the dream cloud of idleness is the age-old principle of the law of disuse. No matter what social position or income a person has, it is a fact that life has a quick way of disposing of nonworkers, loafers, and people with neither hobby nor aim in life. Retirement or compatible financial status should never become a lazy man's dream of doing nothing. Senile dementia is more prevalent among stupid, nonmotivated individuals than it is among busy people. The brain when not used to its utmost will atrophy. There are years of borrowed time ahead for the busy man. With more and more people in the older age brackets, any nation will be handicapped, unless some way can be found to use them.

The schools must assume some of the responsibility for laying the basis for leisure-time skills; but here again, leisure is misunderstood, ridiculed, and detested by the advocates of a narrow disciplinary curriculum.

Surgeon Sir Heneage Ogilvie of London notes:

> If we cannot relieve stress, we must break it somewhere in the chain . . . . Only leisure can rehabilitate the over-stressed mechanism

of the mind . . . . But mere idleness is not the answer. The kind of leisure men need in a machine-age civilization is rather some spare-time task or occupation that makes some call on their intelligence and restores their self-respect, transforming them once more from cogs in a machine to men among men.

Citizenship, the third specific, is a worthy aim of all education. The really educated man is a good citizen and with all his powers should strive to allay and prevent delinquency, the thorn in our society.

And delinquency—what is its cause but lack of hope of success in some worthwhile act? The Juvenile Delinquency Induction Center at Auburn, New York, indicates that at least 75 percent of youths sent there lack skills and any hope of achieving a full normal life.

Delinquency prevention lags a generation. Its cure lies in early childhood with a father and son off on a fishing trip or with stimulating activity provided by the church, the home, the school, and the city recreation department. Give the child a chance!

A developing, driving, purposeful hobby interest is essential to the child and the normal life of the adult. Is this type of education soft, boondoggling, a waste of time and public money? Some say "Yes" and will wait for the harvest in ruined lives, broken homes, and parents who prefer death to facing facts about their own children.

Too often the neglected ones become the empty ones, the disinherited, with no ties to any constructive group or activity, with no standards or goals, with little hope, covering their discouragement and despair with bravado or happy-go-lucky clownishness. They feel wanted by no one, they know no one they can call friend. They are adolescents adrift with no rudder, no compass, no motive power, no beckoning harbor. Is education which could prevent this a frill?

"We can't afford this education for all," is the cry of many who send their children to private schools. We are spending 61.8 billion, 83 percent of the federal budget, for past and present war and security (*New York Times*, June 30, 1959). Why do we spend this for security? Because we want to. We emphasize research, publications, and degrees but minimize good teaching. Why? Because it seems more important.

We have about 46 million—nearly a fourth of the United States population—in schools of some type. We can solve some of these basic problems if we plan in advance. It will take money, yes, but we can afford it.

May you take your path to the top of Education Mountain. Look out as you climb and reach out a helping hand to those following. And when you reach the top, hope there may yet be another mountain, for "to travel hopefully is better than to arrive."

They Never Had a Chance

Millions have sought a home in this country in search of freedom—of four freedoms which we have heard well stated—freedom from want, freedom from fear, freedom of speech, and freedom of religion. We are fighting to preserve them at home and throughout the world. Yet, to these we should add a fifth, the *freedom to succeed.*

No one is free who has an empty stomach or lacks opportunity to be exposed to a stimulating, creative environment. No one is free unless he belongs to some group that has a cause he deems worthy and in which he takes pride, knowing that he is wanted and loved.

It is a freedom to have the opportunity to find oneself and to develop one's best. We in America have been watching freedom slipping away from us for several reasons:

We have made education a conforming process, with conformity defined in what was and is yet a narrow pattern for a select few.

We are losing our freedom because great masses are looking upon success and happiness in terms of ease and material well-being, with more luxury and entertainment, and because fewer and fewer young people feel the urge and are enthusiastic about the delivery of a masterful product in which achievement reaches toward the level of art.

A third reason for the loss of freedom is that there is a tendency to define education—even intelligence—in terms of memory processes, book knowledge, and competence in vocabulary, and the skilled craftsman, musician, artist, and athlete are not recognized as also having a type of competence.

There is an artist in each of us. Let us call it a bright spot. Education should be the process of discovering and polishing this spot—giving the child the freedom to succeed.

One purpose of education is to extend the limits of personal freedom. *Perpendicular mobility* should be sought, so that any child can go to the top and may have a chance to succeed in whatever he can do best. The goal is for each child to become just that which he is capable of becoming. This

means that education, even college education, should be made available for everyone, but education must not be defined in narrow terms.

Education for one child would take a certain turn, but for another a different turn. Education cannot be everywhere the same, because people—their characteristics, needs, aims, talents, and hopes—are not the same. There is no standard program and there are no fundamentals laid down to govern the education of all. Education should be thought of in terms of providing young people with the opportunity to learn from any sources conceivable, to push to the point of perfection the special talents they possess.

The simple existence of opportunity within the community, state, or nation is not enough. Many students do not know the direction in which their talents point. It is necessary for them to have an opportunity to sample in places where experience is directed by experts. The right type of education must help students who do not know who they are, where they are, or what they can do. Education must help young people to gain competency, and in the search there must be experimentation. One cannot make a judgment on what one likes best until one tastes many things. One cannot coordinate that which he has not experienced. We become, in a sense, the result of where we have been and what we have done and with whom we have associated, all of course conditioned by a divine spark that makes each individual different from any other individual in the world.

In very early childhood, an individual's bright spots begin to appear. One child has a sensitivity to music and rhythm, another molds skillfully with his hands, while still another excels in finger painting. The great mass of men and women who have been the mountain peaks of our civilization discovered their talents early in childhood. One need only mention the early interest of Thomas Edison, Marconi, Madame Curie, Michelangelo, Albert Schweitzer, Ethel Barrymore, Helen Hayes, Julie Harris, Albert Einstein, or even Annie Oakley. One could also include names of great actors, musicians, golfers, figure skaters, swimmers, skiers, or mountain climbers. Those who excel displayed their talents early and were given the freedom to develop them. There are some exceptions but not many.

The great mass of children over the world lack the freedom to discover their talents, much less develop them. Certainly 90 percent of the people in the world are still thought of as "natives," born to serve masters—not legal slaves but lack-of-opportunity slaves. They do not know what else to do. England treated the Indians as natives and France did the same in Indo-Asia. "They were born to be servants, bearers, and sweepers." "Don't bother with them." "They are the children of laborers." "They are sharecroppers or Okies." These are phrases still heard around the world. For these children there is no freedom. Many have one chance out of two

and a half to live a year—one chance out of ten to get two or three years of schooling. One chance out of what may be ten thousand, maybe a hundred thousand, to know their talents, much less to develop them.

Let us not go so far afield. What about the chances for freedom of success for the children starting to school in America next fall? First, 52 percent will not go to school beyond the years prescribed by law. They will be called dropouts, and by some "uneducable." This means that in many instances they will not finish high school. These children will be squeezed into a pattern of education where success is possible for only a few. They will be subject to a school system that puts a premium on vocabulary education and considers all others second-class citizens, or manual-minded.

One schoolman has the answer, "Throw them out." (*Time*, May 7, 1956.) Says he, "The school should at last recognize that its primary purpose is academic, and that practical and social skills can be learned elsewhere. A school should not be diverted from great constructive ends to picayune, sentimental, and retrogressive side issues; it should not sacrifice a major quality of civilization to an unrealistic concern for an unfortunate group which, although a real social problem, is not an educational one."

I disagree heartily. If helping all children to become socially adjusted is not education, what is education?

I am reminded of an associate of mine who was called into the high school principal's office and informed that his son must drop Spanish. Said the principal, "He just hasn't the aptitude for language and cannot learn." My friend remarked, "We will, of course, take him out of Spanish, but I want to ask you one question—how do all the dumb children in Spain learn Spanish?"

I prefer to go along with James B. Conant, former president of Harvard College, who says—

> I believe it is possible for our schools to do far more for children with special gifts and talents than at present without jeopardizing our basic educational philosophy . . . we need not retreat one step from our goal of providing education for all . . . . In the name of the welfare of American youth, call a truce to this warfare among educators. Let me further make it plain that I am not advocating a return to the type of high school curriculum which was appropriate 50 years ago when less than 10 per cent of our youth attended a high school and when less than 5 per cent entered a college or university. I, for one, believe that we must continue to hold fast to the ideal of providing an education full-time for all, and I underline "ALL," American youth. To my mind, the way out of the educational quandary lies in identifying talent young and then providing for teachers who will stimulate the selected students to do their utmost because they want to and as a

matter of pride. ("What is Education and For Whom?" *Better Schools*, January 19, 1956.)

There are about 64 million paid workers in America. Twenty million are women. If one should count all of the people in the professional groups—doctors, lawyers, engineers, nurses, teachers, and the like—one could account for less than 5 million jobs. This leaves 60 million people going through schools who are in the nonprofessional class, and, by many, thought of as natives—just workers. Fifty million men and women will be self-employed or housewives. Why should we perpetuate an educational system that caters to the few and is a revolt against nature, in which the man who does little or really no useful work is considered a gentleman, while the craftsman who is a creator of wealth and beautiful things is considered of low caste?

To give everybody freedom, children must have a chance to develop talents. It may be the talent of the automobile mechanic, the operator of delicate machinery, the grower of beautiful flowers, the inventor of a zipper, the weaver of a rug, or the glass blower.

We have developed an educational system which has, to a large extent, recognized only one type of talent, or one type of intelligence. For a generation or two we have bowed before the god of the IQ, representing "college-caliber people." "They are in the ten-talent class." "Education should confine itself to the development of these superior students." So we read in books and articles, "Other activities should be assigned to the slow—the dull who do not measure up." Unfortunately this trend starts in the elementary grades, persists in the secondary schools, and dominates much of the thinking in the colleges. Many people are satisfied with this classification, and they bow to the statisticians and some of our most vocal, prominent citizens.

Children high on the IQ scale come from a higher socioeconomic group. Many are children of professional workers. People assume that the slow and the dull come from the homes of working men and the minority groups. This type of thinking is not sound. Now to our surprise and delight it is found that the IQ is largely a test of the culture of the home, and if it does test capacity it tests only one type. When the vocabulary element is equalized, it is shown that real mental ability or mother wit is found in all socioeconomic groups in practically the same ratio.

If psychologist Lewis M. Terman's book, *A Thousand Genius Children*, followed twenty-five years later by *The Genius Child Grows Up*, does not cast reflections on the meaning of IQ, then certainly the work of Allison Davis of the University of Chicago does.

Most of the young people in our colleges today can master the fundamentals if their enthusiasm can be tapped. The young people who are

failing in our colleges today are the laggards; the careless; the ones who miss classes, sit in the back of the rooms, avoid using the library, and avoid even a little use of the midnight oil. The ones who are failing are spending entirely too much time on radio and television, taking every possible opportunity to waste time and making an effort to avoid plain hard work. I said recently to a young boy who wanted to go into engineering, "How are you in mathematics and science?" "Well," he said, "I get just as good a grade as the rest of the boys, but I have to work harder."

If enthusiasm for learning and mastery were tapped, no college youth would have to hesitate in a choice between a college education and a car.

The modern college with educational opportunities for all must have many patterns. There must be four- and five-year patterns, but there also must be two-year and one-year patterns. We have disregarded the possibility of terminal courses short of four years. What we do is to force these one-year terminal students to build a basement for a house. They leave before they ever get to the first floor or roof. The year is largely wasted. What we should do is to help these young people build a little house, but a complete house in which a student could live. The short courses must be rounded out and the work must contribute to an enriched life. For some of these reasons, thousands of young people are dropping out of college. Their registering and advisement procedures and even many of their classes have been mechanized so that they are little more than numbers. The machine-accounting process, much as it is needed, will never discover the interests or talents of youth, and they will never develop enthusiasm for mastery.

With increased enrollment in our colleges, this problem will become more and more important as the years go by. Thousands of college students drop out because of lack of enthusiasm rather than because of lack of ability. Recently a professor of psychology called these people "Ugly Ducklings who are to remain Ugly Ducklings." He indicated that "the college-caliber people are the people who should lead us into the fullness of life. These are the people who should make future scientific advances, who should solve our great moral problems, who should show us the beauties to enrich our lives. Our civilization depends on the intelligence of these people developed by education to its fullest capacity. Our civilization is built on intelligence."

I answer again to this statement, "No!" Fullness of life is built on use, and this education is used on service of man. I have seen no evidence that these so-called college-caliber people have more social consciousness and more honesty or more ability to show us the beauties to enrich our lives than any other people. Certainly our Benedict Arnolds, Leopolds, Loebs, Hisses, Fuchs or Denver Grahams indicate that the so-called intellectuals are not always guided by high spiritual motives.

In the middle ages, emphasis on scholasticism again put the memorizing of facts on the top rung. Know the facts and the facts will make you free . . . .

Let me guard against a misunderstanding. When I express admiration for the practical education the Greeks imparted, I do not mean that only those subjects should be taught which we now call practical, nor that we should omit what for us are the cultural subjects. I merely wish that we, like the Greeks, taught every subject so that we could use it in life. The ideal of culture that considers a subject valuable because it is useless seems tragically absurd. We are here to live; education should teach us how. There is no time to waste.

If we have a false idea of culture, there is a historical explanation for it. The Greek boy studied all his subjects so that he could use them. The Romans later invented the sideline of culture, and what they—and we after them—call liberal studies. Rome conquered Greece, and had a good supply of Greek slaves. These slaves had been trained in the arts and sciences. The Roman relied on the Greek slaves for his architecture, his mathematics, his sculpture, his poetry. For himself he developed a scheme of education which he called liberal—that is, a training suitable to a free man who owned slaves, and therefore expected to do no work. The appreciation of other men's work was what the Roman called culture. He became a good judge of athletics; that is, he was master of no sport himself, but he attended the arena, where the slaves took the exercise for him, and he liked to bet on the games.

In the Renaissance, men like Francis Bacon helped restore the sciences to their Greek condition. They are the group of subjects which in our schools are taught most nearly in the Greek way. No wonder the sciences fascinate the young. When you make an experiment in the chemistry laboratory you get a result. You acquire some knowledge that is immediately available for life. You make the experiment yourself. If the teacher insists on making it for you in your presence, you must forgive him; he is temporarily overtaken by the Roman idea of culture. He imagines that he is the performing Greek slave and that you are the liberal Roman gentleman accumulating culture by looking on.

This paper is a plea for the knowledge of skills as a type of intelligence. Through this development of skills, man lays the basis of thinking. He stumbled onto this lever, this wheel, this keystone to the arch, but he did not stop there. He went on step by step to the cathedral and the stratosphere cruiser.

The close relationship of skills to human development goes back to the very roots of civilization. Man is an active organism. He loves adventure. He pursues the elusive. Give him a challenge, a hope of success, and even a little reward—even a pat on the back by a friend, and he expends time and energy.

In *Education in Early and Primitive Societies,* Thomas Woody says:

> Before man's mind developed the ability to reason, before his heart essayed the flight of song, before imagination gave him an enlarged world, man was active in his work and in his recreation. Such experiences run back far beyond written history; indeed, they were a continuous part of his experience long epochs before the dawn of civilization.

Man developed skill and with skill developed a brain. Centuries later Auguste Rodin through his fingers felt the secret of development when he sculpted the *Hand of God.*

Man as a living organism is in many ways weak and helpless. He does not have the strength of the bullock, the fleetness of the deer, the kick of the mule, or the cunning of the fox. He has neither the roof of the tortoise nor the sting of the cobra.

The quality that characterized man was reach—the stretch upward of the forelimbs—the coming of the hand, the development of the fingers to increase his reach and strengthen his grasp. All these are miracle-working agents that finally lifted from inarticulate experience the mind of modern man. It was when the eye began to coordinate movement with reach, with leap, with spring grasp, that the little gray periphery of the marrow of our skull became consciousness. Thus skill—the meeting of emergencies—became the pacemaker for development. The development of skill thus predated communication—signs, vocabulary, and language, and predated books by centuries. Skill in the dance was one of the artful means of expression. The Bantu civilization had a rich vocabulary, yet when people lacked words to express themselves they moved into the dance—total-body expression.

Let us consider some characteristics of modern times—say 500 B.C.—at the time the Parthenon was being erected on the Acropolis, Ajanta and Ellora caves were being carved out of solid rock in India. They were not completed for almost a thousand years. The caves were the work of millions of men—slaves. In the eyes of modern education these workmen and even the architects were illiterate, but were they uneducated? The majesty of their productions awe modern man. These workmen emphasize the activity concept of education, yet where is there any repose or any activity frozen in marble like that of men and women and beasts in the Parthenon frieze? The same could be said for the caves of India where architecture, sculpture, and painting meet. In Greek festivals, of which the Olympic games were only one type, there is another illustration of skill performance. These festivals involved drama, arts, crafts, poetry, oratory, and athletic events. Excellence was based upon performance.

Come farther down the years to the fifteenth century and we see man, a master craftsman, in the Florentine sculptor, Lorenzo Ghiberti. In 1452, all

Florence gathered for the dedication of his bronze doors for the baptistery of the cathedral. He spent fifty years, often hungry and cold, working under the most discouraging circumstances. From his associates, who absorbed his philosophy and his techniques, came many of the brilliant leaders of the artistic renaissance—Donato Donatello, Luca della Robbia, and Andrea del Sarto. For nearly five centuries, the doors to which Ghiberti gave his entire life have been held as a supreme example of perfect artistic workmanship. One can still stand before them and feel the thrill of the creator who lived but three years beyond the dedication. Michelangelo termed them "fit to be the gates of Paradise." Many years later the cynical French writer, Alexandre Dumas, remarked of them, "Nowhere else in the whole world can you find an illustration of a lifetime superbly spent on one task."

The contention is that if skills laid the foundation for the development of the mind and civilization itself; then if progress is to be made, even the status quo held, it will be done by the same methods—mastery of skills begun in youth.

This emphasis on skill does not imply a neglect of what is so often referred to as the fundamentals—the three Rs. A report recently issued by the National Congress of Parent-Teachers asserts that there is every evidence that these subjects are being better taught and to many more people than in the "good ol' days." In a pamphlet on *How Children Can Be Creative*, The U.S. Office of Education asserts that we can have skill experience fundamentals, in addition to the three Rs.

Today's high school graduates across the nation are better educated than those of a dozen years ago, according to the findings of a comprehensive survey (*New York Times*, March 18, 1956).

The survey, which goes far to answer criticism of modern methods of education, was directed by Dr. Benjamin S. Bloom, professor of education and examiner for the University of Chicago. The project was undertaken at the request of the Office of Armed Forces Information and Education of the United States Department of Defense.

The standard was the General Education Development tests, which have been used during the last dozen years to see if a person has the equivalent of a high school education. Several million men and women have taken the tests to obtain their high school diplomas.

To the surprise of many, the 1955 study found that most improvement between 1943 and 1955 was in mathematics. Although much criticism has been leveled at modern methods of teaching math, the average grade made by seniors tested in mathematics in 1955 was 8 percent above that of seniors tested in 1943.

Least improvement was found in social studies. The other subjects—natural sciences, literary materials and English—showed considerable

improvement. In general, the tests indicate that the high schools are doing a significantly better job of education in 1955 than they were doing in 1943. On a scale of 100, the average has gone up by five points.

Skills have another basic value. They lay the basis for wholesome recreation. We face a short day, a short week, with fifteen to eighteen years to live after retirement. Unless man has skills, he will be caught by the octopus of spectatoritis.

While one would not make a plea for play and recreation skills as an antidote for delinquency, essentially they are. The rise in the rate of crime is terrifying. We have a wave of articles on the topic, "all boys are delinquents." That is true, but the FBI recognizes a steady increase year by year; more than a 10 percent increase nationwide last year with 25 percent increase in the big cities. The agonizing fact is that most crimes were committed by youth.

Out of the many studies on delinquency several facts emerge. The youthful delinquent is as a rule unskilled. He looks as though he feels a lack of success and mastery and turns to the gang with a gun to relieve his inferiority complex. Another fact is that the youthful delinquent has lost contact with his own father—lost contact because his father lacks skills in which his son might have become interested. Father and son have no interesting things to do together. Delinquency must be attacked early and in the home.

The following are excerpts from studies of delinquency:

> The family picture is almost always highly undesirable. Many of our boys are out-of-wedlock born; broken homes are the rule rather than the exception, and the break frequently involves desertion by the father, and sometimes by both parents.
>
> The home in which warmth and good guidance is the rule is almost nonexistent.
>
> The majority began truanting and misbehaving around ages 14 to 16, and dropped out or were kicked out of school.
>
> They became the empty ones, the disinherited, with no ties to any constructive group or activity, with no standards or goals, with little hope, covering their discouragement and despair with bravado or happy-go-lucky clownishness. They feel wanted by no one, they know no one whom they can call friend in the true sense of the word. They are "Adolescents Adrift"—no rudder, no compass, no motive power, no beckoning harbor.

These are not bad boys, but boys who never had a chance. They never found anything socially approved in which they had a chance to succeed.

No man can achieve maturity to normality without achieving success. No man can have self-respect without achieving mastery. No man can get

the sense of belonging without being recognized by his fellowmen as significant. There is an ability to achieve in everyone. The dull child, the backward scholar, the sluggard, or the slow learner comes to life, becomes enthusiastic, and works unrestrained the moment he has a chance to develop his *bright spot*, his talent. This is his chance for freedom. The boy who does not have it either wastes away or becomes bitter toward society. The boy without an opportunity to pursue enthusiastically an objective that is socially approved, the boy who cannot belong by meeting group approval, turns to antisocial behavior, delinquency, and crime.

It would not be fair to myself or my readers if I did not indicate now my belief that there is a third type of mother wit—intelligence. Reference has been made briefly to what might be called social intelligence, which is possessed by men whose eyes pierce the fog on the mountain peaks of human relationships and brotherly love. There are those who can disregard self-binding, century-old customs and burning prejudices to speak out for the dignity and the inherent rights of all men. Such a man was Abraham Lincoln, who gave his life to the thesis that no nation can exist half-free and half-slave. He would plead today for the freedom of all to succeed. In our day such a man was Mahatma Gandhi, named "the wise and beloved one," who gave legal freedom and hope of freedom to millions of untouchables. He gave his life because he preached brotherly love, demanding that both Hindus and Moslems stop hating and killing each other. He was not even a skilled weaver or a great lawyer, but he reached the Golden Rule mountain peak and beckoned us to follow.

Life in the thinking of Elie Faure is a "dance over fire and water," symbolizing the thrills of life along with its dangers. The purpose of *all* education should be to arouse enthusiasm, to tap hidden sources of genius, to stimulate power and to provide creative thrills—to be able to say, "I made it, I did it, I wrote it." Such thrills carry young and old into a myriad of laboratories, shops, galleries, basements, playfields, and forests. They take men to the tropics and to the arctic. Men endure hardships in long travel and in lonely cabins devoid of modern accommodations and comforts; they fight heat, cold, flies, and poisonous snakes in order to find thrills. Rob man of his heritage and you take from him one of the great urges to live.

Fullness of life should be available to the average man, not only an occasional Johann Wolfgang Goethe, Aldous Huxley, Leonardo da Vinci, Thomas Edison, J. Robert Oppenheimer, Grace Kelly, or R. Tait McKenzie. Intensity of enthusiasm and effort sustained, diversified and organized are demanded precisely in the measure that we seek fullness of life not for exceptional geniuses, but for average people—for a whole population. Each average man requires profound stimulation, an incentive toward creative effort, and the nurture of great hopes.

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15 May 1956.

There Is a Middle Course

Democracy

Some Philosophical Pointers Concerning Camping

It would be very gravely questioned whether there is any philosophy of camping apart from a philosophy of education or apart from a philosophy of life. However, there are certain things that camping more than any other institution or organization within the community can more effectively contribute to the philosophy of living. There are two things which I think a camp can contribute even infinitely better than the school, the home, or any of the in-town character building or recreational institutions. These things have to do with (1) stirring anew the eternal why and how, and (2) giving the child experiences of living in a democratic society. Let us look at these two particular contributions.

Stirring Anew the Eternal Why and How

The camp situation is an ideal one to give the child renewed opportunities to ask himself "Why?" and to satisfy his internal urge of "How does this work, and how is this done?" This becomes in reality the main function of education—lighting fires of curiosity that will never go out in the souls of children. This assures the individual of interesting, stirring, driving interests for life. It is this eternal quest for new experiences that flew with Richard Byrd to the North and the South Poles; it rode with Charles Lindbergh across the Atlantic; it rode with Amelia Earhart on that last flight on the Pacific. It is this eternal question mark that is close beside every scientist bent on discovery, every pioneer, every inventor. It is the response to an eternal urge that has regularly pulled man up by his very boot straps to his place of dominance in the world.

Off and on through the ages men have seen things happen and said, "Why?" And they began to pursue the answer. One saw a lid going up and down over a boiling teakettle; one saw a great chandelier going back and forth in rhythmic motion in a cathedral; another saw an apple drop from a tree; and another picked up a piece of glass and saw that his hand was magnified. The difference between these men and other men who saw is that they asked why. One of these men worked out the law of the

steam engine, another gave us the law of the pendulum, another the law of gravity, and another gave us the compound microscope.

The camp offers an ideal situation for placing boys and girls in the presence of situations that may cause them to ask why. Here are some of these situations:

Science and nature explorations. One of the places where many opportunities will present themselves is in connection with the science of the out-of-doors. Science textbooks only talk about science. The science people are interested in is all out there beyond the window. There are the stars: What makes some twinkle and others not? Why the concentration in the Milky Way? What makes some seem so close and some so far? What makes some move across the heavens? What is this thing called light that comes from them? How long has it been coming? How long will it continue? The stars are an age-old mystery.

Then there are the trees. There are different kinds and different shapes. What makes the leaves turn green and then turn red? What urge is in the chestnut that, even though the large trees have all been blighted, keeps the young shoots pushing on and up year by year? Why is this lake just here and why that river? What makes a gravel bank and why are there shells found in it? What makes the birds go north in summer and south in winter? What are the differences between the morning and the evening calls, the feeding and the mating calls? Why this nest, this way, and that nest, that way? Why are the rocks here and not there: Why do some crumble and some not? What is this lichen that covers the rocks near the edge of the river—is it animal or vegetable? What did the Indians do with lichen?

And so we could go on asking a thousand after a thousand questions, and finally some boy may start to seek the answer.

Creative crafts. The camp situation makes an ideal opportunity for the child to begin to learn to do something with his hands with more of an interestdrive than he had in the manual-training shop. All the camp has to do is to bring him within reach of success—in wood work, or in silver work, in his handling of leather, pewter, or pieces of clay—and he will continue to pursue it. In camp he can be encouraged to work inside the radio—to make one is educational, to merely listen to one is too often mental deterioration. Offer this thing and that, and if there is a flicker of interest in the child, let him pursue that topic.

There will be other opportunities to awaken interest. It may be music, or dramatics, or poetry writing, or setting down in other forms of writing his creative thinking.

Other opportunities may come where the counselor with one child or maybe two or three may sit down beside the quiet lake or on some lonely

mountaintop and there discuss some of the significant things of life. Boys and girls are anxious to discuss their feelings, but they will not do it in crowds and they will not do it under the stress of most of our city situations. Time is not wasted when one counselor can saunter off quietly with one boy. The Great Master Teacher of all times won his great disciples one by one. The masses by the seashore forgot him, the groups in the temple threw him out, and the mob crucified him. But those people whom he talked with one by one remembered.

It seems so fruitless to spend the long camp days in merely playing athletic games, swimming, and enjoying "good eats." These are the basic reflexes which at that particular time in the child's life do not need too much encouragement—and I distinctly believe in physical education. But time is too precious to devote too much of it to these when other fires might be lighted in the souls of children.

Giving the Child Experiences of Living in a Democratic Society

There is another thing camp can do—possibly even more fundamental than the one touched upon above—and that is to give the child the experience of living in a democratic society, giving him a chance to be an individual within the group. This experience is essential today if democracy is to live. Please note I said "if."

In visiting the youth organizations in the various dictator countries abroad, particularly Italy and Germany, one sees the rigid requirement clamped down upon youth to conform—"yours not to reason why"—to obey. This develops a society in which a great deal of thinking is inhibited, although conformity is achieved. This is what I have called the "we" society, where the so-called group is everything and the individual is nothing.

We have, in the United States on the other hand, developed a tendency for an overemphasis upon the development of the "I." Here our very history seems to encourage the individual in his wild attempts to do anything he wants—any suppression is infringement upon the rights of the individual. "You cannot do this today in a democracy," you often hear. This is a Land of Liberty, but Liberty never included complete freedom of action. A free country is one in which the individual voluntarily gives up certain so-called rights for the opportunity of living in the group and enjoying other rights and privileges. Not realizing that, we have become in this country a lawless nation. Our young people are probably the most lawless of all young people. They are lawless because we have overemphasized "my right to do" and underemphasized "my obligation to the other fellow." An individual's liberty to swing his arm ceases where his neighbor's nose begins—possibly just a little before that.

Between these two extreme I and we concepts is the real concept of democracy where there is an interplay of individual and group, where one contributes to the other, and they both go up or go down together. This is the conception of a team, and there your team activities are of great value. The camp can do much to establish this viewpoint.

The camp is a small society. Many of our primitive societies were smaller than a camp group. Some of our Indian primitive societies in the southwest are smaller at this very moment. The camp group is large enough for an experiment in democracy. This assumes rather rigid obedience to certain rules and regulations which have been established by the larger state. I refer to such things as fire precautions, respect for property, respect for the individual, etc. But within the camp itself there are also many local rules and regulations that may be established democratically and administered concretely. Could not the camp organize as a society, discussing rules and regulations? By this method camps may be able to abolish certain useless rules. Could not the camp as a whole work out a simple constitution and bylaws and set up administrative machinery for the reward of law abiders and for penalty to law violators? As a matter of fact, if it is set up on this basis, there will be few violators.

If the individual camper could only realize that the success of the camp depends upon him. The camp and everyone in the camp goes up or goes down together. You cannot have a good camp and poor individuals or good individuals and a poor camp. The two are inseparable. "The strength of the wolf is the pack; yet the strength of the pack is the wolf."

It appears to me that few situations in the child's life will offer as many opportunities to give him the real sense of acting democratically as will a camp, if properly organized. An experience of this type, without making a child too conscious of it, may be a turning point in his life's thinking. If all children in the community could be given opportunities for such democratic procedures, our hopes for democracy would be heightened. Many other things the camp can do, but if it can "light fires in the souls of children which will never go out" and if it can give them a taste of the joy of cooperative living in a democracy, it will have justified its existence.

And if the camp of today justifies its existence, society will provide universal camp opportunities tomorrow.

Dictatorships, Democracies, and Physical Education

Dictatorship is today the greatest menace of democracy. Millions have been propagandized to believe that there are only two choices open for governments; that the choice must be dictatorship or communism. There is no middle road, they say, and the attempt is being made to show that democracy is essentially communism or at least is the last stage before communism takes control.

The attempt is to make people choose one of the two absolutisms: dictatorship or communism. These two doctrines are set off against each other and in all probability wars will be fought over the conflict between these two absolutisms. To one living in and believing in a democracy, these two governmental philosophies seem quite alike. In short, liberty is restricted, censorship is strict, the common man counts for little, and both countries resort to fear and propaganda to control the masses.

Even in this country an attempt is being made to force people to choose one of two absolutisms. One must be all *for* or *against;* all capital or all labor, all this power group or all that power group; all one political party or all another; all with the haves or all with the have nots. This situation leads to open conflict, either in this country or abroad, where we have the contrast between countries.

Democracies still insist that there is a middle course. Democracy means not merely the right to vote, but the right of every individual to develop to the limit his potential capacities.

The conflict is really largely between the "we" philosophies of the countries where the group is everything and the individual nothing, and the "I" philosophy of countries like America where some still believe that the individual has unlimited rights and any restriction for the good of the group is a restriction of personal freedom. In between these two ideas there is a middle course. Benjamin Franklin said to the framers of the Constitution when the large states and small states could not come to an agreement: "Many times when a carpenter wants to make two boards fit,

he cuts a little off of each end. The group must serve the individual, and the individual must give up some liberties for the good of the group."

All this has much to do with physical education, particularly our games and sports. In sports, the group is not the whole thing to be considered, and the individual is not the whole thing. The individual works within the group for the ultimate good of all. This give and take in the teamwork of sports lays the essential basis for democracy. This places upon physical education a new responsibility beyond the health phase—a responsibility to get people as *interested in fighting to maintain democracy as our forefathers did to win it.*

Delinquency, Crime, and Education in a Democracy

The problem of delinquency and crime in a democracy has become a major problem. There are many indications that the growth of lawlessness may eventually undermine the whole basis of democratic government. Democracy depends upon the willingness of individuals to abide by social rules and regulations which we call laws. In other words, democracy has to a degree made this optional. Dictatorship governments abroad are thoroughly convinced that we have allowed the idea of freedom to run rampant. They feel that too much freedom undermines society, and in all probability from this standpoint they are correct. Freedom demands the right to choose and choice always demands a keen intellect, otherwise the blind follow the blind and both fall in the ditch. Let us look at the gigantic proportions which crime has assumed.

Outstanding of these are the statistics on crime in the United States, recently given by J. Edgar Hoover, head of the Federal Bureau of Investigation. He stated that the so-called underworld in the United States consists of 4.3 million criminals. The following is a list of crimes they committed in the United States in 1936:

1 felony every 24 seconds
13,242 murders or manslaughters during the year
78,881 sex crimes
55,660 robberies
47,534 cases of aggravated assault
278,823 burglaries
716,674 larcenies
213,712 cases of automobile theft
1,333,526 major crimes

The bill for these crimes was $28,500 a minute; $41,040,000 a day; or $15,000,000,000,000 a year.

More than 500,000 criminals in the United States are armed. This is a greater armed force than the United States Army. These figures defy comment. Their magnitude is such that the mind cannot grasp them.

But in spite of their magnitude, they may give the average citizen some conception of the greatest problem before this country, the cutting down of this appalling number of criminals, and the staggering costs of crime.

I have no intention of discussing the problem of handling major crime as my interests are wholly in the problem of prevention. We cannot strike at crime after the criminal has been developed. We must strike at crime before the individual starts on the road of lawlessness. Let us look at some fundamental issues in prevention.

The most outstanding pertinent fact seems to be that the beginnings of delinquency are merely misdirected play activities. The pattern of crime in its early form and the pattern of play are identical. Some thirty years ago we had a book called *Cities Where Crime is Play*. It might have been *Cities Where Play is Crime*, and what was true then is infinitely more true today. Let us look carefully at the pattern of play. In every play there is an It. The It represents the danger in the situation. You flirt with this danger—the It. If you can avoid it or conquer it you have elation. If you are caught there is depression. This flirtation between elation and depression, this flirting with danger, is one of man's strongest hereditary traits. We have always done it in our primitive work activities and we continue today to do it in most of our work activities.

In a sense, all play and all games are great life and death dramas. Let us look at a primitive work pattern. A, the hunter, a chaser, pursues caribou, the fleer. When hunter catches caribou he does not say "let us call it a tie or called on account of darkness." He kills. There is meat in the pot; there is rejoicing at home; the great hunter has regained his standing. If caribou gets away enough times the hunter dies or at least loses his reputation as a hunter, but while hunter pursues caribou, timber wolf pursues both and is not particular which one he dines upon, so that when hunter pursues caribou he also flees from timber wolf, which makes the complete pattern of any game—fleeing, chasing, and fleeing from It—the danger.

Translate this picture from hunter to tackler, caribou to ball carrier, and timber wolf to interferer and you have the game of football. We can apply this pattern to golf where the man flirts with the rough, bunkersome, sand hills, to fishing where he puts his skills against the cunning of the trout or the bass, to planting of a rock garden, raising of a dahlia, or collecting stamps.

Particularly this pattern applies to almost all of the activities of childhood. You're It, catch me is one of the basic elements of games. Man on first base puts himself against pitcher, catcher, and second baseman in his dash for the second base. *We play because of a hereditary drive as strong as the drive of hunger for food.* The child cannot avoid it. The drive is worldwide and world-old. The child's feet are with his trampling savage ancestors. He must play.

Beginning patterns of delinquency are precisely the same. The It becomes the policeman, the watchman on the construction job, the tender of the fruit stand, and even the casual passerby, who may be induced to chase. Regular crime games are played in many of our cities and once the reward of the game is not merely avoiding the It but the possession of the reward—possibly stolen property—the road to crime is paved. Deprive children of legitimate play activities and they will find their own, to a large extent the kind community calls delinquency.

Again crime forms the antidote to the monotony, dullness, and stupidity of many of our homes and cities. John Dillinger was a good boy in school and in Sunday school. He was the product of a monotonous, dull home and a drab, unattractive, stupid community. His play was in the pool room, the soft drink parlor back of the old barn. In the community there were no playgrounds, no open school buildings, no YMCAs, no open parish houses, no attractive libraries, no swimming pools, no real challenging struggles.

While all this is going on, the school is teaching children about split infinitives, flood proposals, grammar, and genders. It is teaching children how old a senator must be before he runs for office and how we elect the President. It is teaching children the second law of the lever or the formula for hydrochloric acid, forcing children to read books so that they hate literature, to perform experiments so that they hate science, and to learn rules of grammar so that they will never write. To a great mass of the school population the ability to learn by the ear and the eye is very limited, but the ability to learn via activity of the whole man—play activities in games, constructing and work with the hands in crafts, building roads, and advancement in the science departments—never ends. In a drab world the school has the responsibility to build fires in the souls of children so that they will always be pursuers of challenges. The school has the responsibility also of satisfying the individual's search for beauty, and for an individual to recognize beauty and be able to pursue it, he must have it all around him; he must see it, touch it, hear it—it must be an unconscious part of his life years before he arrives at the thinking stage.

Our real antidote to crime and delinquency is pursuit of the beautiful, and unless the school sees this task, delinquency is in a bad way.

1938.

Camp Fire in a Streamlined Democracy

I should probably have entitled this talk "Whither Education?" or "Education in a Streamlined Democracy," because Camp Fire is a very important phase of education.

I kept thinking on the way up here this morning of the story of the Foo-Foo bird. They tell a story of the Foo-Foo bird, which tradition says always flies backwards. After a great many, many years, people wanted to find out why this Foo-Foo bird flew backwards, so they got a big research foundation to spend a quarter of a million dollars and investigate why it flew backwards. After several years they came out with their conclusions, and they were two. Conclusion number one was that the bird didn't give a hoot where it was going; and the second was that he was tremendously fascinated with where he had been.

I wonder whether or not a lot of people in education aren't in the position of the Foo-Foo bird. When we have to begin to plot where we are going, we have a difficult task.

We are caught today nationally and internationally on the horns of one of the oldest dilemmas that the world has ever known. It was our task in debating in college to drive an opponent out onto the horns of a dilemma and insist that he make a choice between this or that, knowing that either choice was untenable, and then begin deliberately to saw the limb off behind him. It is like pushing a man in between a doubles in checkers and saying, "You may have the choice to move either one you want," knowing that you would jump the other.

We are caught on the horns of a dilemma, and are asked to make a choice. Where do you stand? Are you here or are you there?

As I see it today, as we look forward in world civilization and in Camp Fire, either one of those choices is untenable, and as I said, this is nothing new. The thesis is worldwide and age-old. It was faced by all of the philosophers before Christ and all of them since, by all civilizations, and we have been wavering back and forth from one to another since the beginning of time.

On the extreme left—(all that I have to say today has nothing to do with

the left or right politically; I am going to use phrases that might identify me with the New Deal and I am going to use phrases that might identify me with the other side. I am going to use phrases that may cause you to say, "He belongs to the dictatorial school"; and you will be able to pull out one or two phrases this morning that might identify me as a communist, if you want to take just those phrases. Therefore, disregard all of those connections, because I am not referring to any of them)—on the one extreme—and I will call it the left-hand side here temporarily because this is a left-handed choice—we have what are being called today the totalitarianisms. It is the choice that says that the individual does not count. Regardless of what happens to the individual, the only thing that is of any importance is the state. That state, of course, is the concept of a few people. If we could say that the only thing that counts is the state, and the state takes into consideration every man, woman, and child in the state, we would have no quarrel with totalitarianism. We might say we serve the state in America, and the state is the only thing that counts, but only if we could believe that the state was made up of the total accumulation of all men and women of all shades of political belief and color and religious concepts, and that it was for the good of all—then we could be totalitarian.

But the totalitarian governments we know have been framed by a small group. They have come to the conclusion as to what the state is, and they are interpreting the good of all in the light of the opinions of this small group, which makes it torture, and destroys freedom for everyone who does not conform. This totalitarian state is an orderly place. It has the orderliness of a military camp. Their children's camps are orderly. I have been in them—in those of the October Children, and those of the Sons of the Wolf, and those of the Hitler Youth—I have visited them all, for boys and girls. They are well-equipped; they are well-staffed; they are on time; they are the most orderly places in which you could ever live. That is an advantage. We like to have things orderly. The rule is conformity, and if that conformity could be conformity to the will of the great mass (keeping in mind that there are inalienable rights beyond the reach of kings or governments which every man has because he is born), we would have no quarrel with it.

Aristotle defined freedom almost five hundred years B.C. as obedience to self-approved laws. So long as the mass can come together and agree upon laws, speed limits, stop signs, bacteriological content of milk, and one hundred and one things, and so long as these laws can be the laws of the masses, for all people, then conformity with that is the only way of a civilized nation.

In the bigger sense, there is no such thing as freedom. Freedom is always circumscribed by the rights of your neighbor. The right to swing your arm wildly in the air at any point stops a little short of where your neighbor's nose begins.

Therefore, there is no such thing as freedom. Freedom is always a circumvented concept. If freedom can be obedience to self-approved laws, and if I can place myself and you in a situation where we can set down certain rules of conformity, then I get my freedom by obeying those rules; but occasionally I am going to run into rules I have had no part in making, and my freedom will be limited.

To a large extent, the emotional response in that type of situation is fear. You obey because of fear, either because of punishment to yourself or your people, or because of possible fear that if you do not unite, your own prerogative will be taken away from you. And that is what is at stake today because of those people who have set themselves up to say what is good for 88 million people, or what is good for 50 million people in other countries.

Therefore that type of philosophical concept is untenable. On the other extreme, now, the other possible choice is what I would like to call, as over against the group totalitarianism, the ultimate concept of "I," the ultimate concept of the individual, which says that the individual is the only thing that counts, and that the ultimate objective of life is to free the individual to do what he wants; that that is freedom; that education is a process of letting little children express themselves and do what they want; that to an individual upon the street and in our assemblies, freedom is doing what you want, saying what you want, speaking what you want, writing what you want, getting what you want.

In some far-off time, when the Kingdom of God has come upon earth, and all men are highly inspired with the beatitudes and the concept of love thy neighbor as thyself, that philosophy will work, but it can't today. Our civilization is spattered with selfishness. We have not had a long enough social experience for me to be the judge of what is my right as against what is your right, because the chances are that I will take more than my share.

Therefore the individual has to be ever limited. Let us note, for a moment, where that has taken us, and America provides the nth degree expression of this last philosophy that I have just been talking about.

Let us notice for a moment where it has taken us. You may go to James Truslow Adams if you want to, and find the answer in many of his writings. He said, "We found ourselves in a great granary of resources." It was the old lady in *The Hoosier Schoolmaster*, you remember, who, when she went west, said, "It's me that says 'git a plenty while you're gittin.' As long as the gittin's easy, git what you can."

And each of us has been trying to get what he can. Look where it has taken us. It has taken us to the place where individually we are the most lawless people on earth.

The young people, a cross section of our high school age today, represent in my mind the most lawless cross section of young people on earth today. And I am not talking about the homes below the railroad track; I am

talking about the homes across the railroad track, above, on the hill. I went to Long Island last spring to talk to 150 fathers, fifty percent of whom landed at the foot of Wall Street in their seaplanes. I went at their request, with no mothers there and no teachers there and no children. They had asked me to come and talk to them specifically on why the lawlessness of our children.

And I said to them the saddest thing I have ever said to a group of men, two sentences: "Gentlemen, too late. You started too late." They were stealing automobiles; they were defying their mothers in anything that these individual children wanted to do. They had no respect for law, community, or home. Every time they had wanted anything the father had said, "Here's five dollars. Go get it." They had been given no responsibility, they had not served the group, they had not served the state, they had not served the home in any possible way, and they were lawless.

Look where it is taking us, from the larger standpoint of law, in kidnapping, in racketeering, in gangsterism. You clean up Kansas City today, and you clean it up again about eight years from now. You clean up New York Tammany, but Tammany will be back. You clean up one place, and then you become satisfied and rottenness creeps back.

Look where we are from the standpoint of choice of our recreation—you have heard me talk about this so many times—in a land almost, as Joseph Conrad said, "With acres of diamonds." A tenth of our population sits every week in motion picture houses. Yesterday afternoon Mrs. Nash and I scanned *Cue* and the local papers because we happened to be uptown on our afternoon off to do as we pleased, and we found not one single motion picture in this entire city on which we were willing to spend the time. (We had seen one or two. I will mention one of them later.)

Fifteen million people a week, which is a tenth of our population, every day, for millions of hours, estimated at about 350,000,000 hours every day, listen to nonsensical things on the radio; and there are forty-five million to fifty million monthly readers of pulp magazines of the confession type.

The choice has taken us in that direction. There are seven great cycles of government. One begins on the left, as I mentioned, in rigid conformity. The old patriarchal father of the Old Testament, the chief of the barbarian tribe held everyone in absolute conformity, even to the life and death of their children, without any question asked by society. The old patriarchal father could take the life of his child, as you can see in our Old Testament, and so could the early tribesman, without anybody questioning him; and as long as he had fear he purged, he killed, he made them conform.

Number two, little by little, he became safe, he felt secure, he appointed representatives to help him, and there grew up a nobility.

Three, the nobility acquired wealth and culture, and in the days of Pericles they left their mark on the handicraft and the literature of the

world, and we have that to a large extent today, coming down to us from the early eras.

Step four, the nobility became corrupt; they became selfish. Dry rot set in. People began to murmur. They were hungry. Needles were clicking on the streets of Paris, and they will click again in a very short time. And when the needles begin to click on the streets of Paris, look out, Hitler! Watch out, Hitler! Something is going to happen.

The next step, the fifth step, was that this mass of people rose. Thousands of them were shot, whipped at the whipping posts, killed in the streets, dropped into the sewers during the Dollfuss Regime in Austria. But eventually, they gained some freedom. King John signed a document. The Magna Carta came, the French chopped off the head of the king, the English left a king dangling in the square—and the heavens didn't fall—and the people arose.

The next step was that people were pulled out of the group to rule over their fellows in place of hereditary rulers. And they became corrupt. They took advantage, to feather their nests. They formed their gangs, and dry rot began to set in here.

And the next step, which is the seventh step, is chaos, in which no one knows what the law is, in which rich and poor do not get equal chance at the law, and in a hundred other ways men who have been given positions of responsibility are untrue to them.

And the chaos becomes so great that the mass of us say, "We can't stand it any more. We have got to have law and order." We turn back to the rule of a strong man to give us order, and we are back to the first step, to go over the whole thing again.

I wish that I might have thought up that cycle, but that is the second chapter of Plato's *Republic;* his thesis of the waves of government and where they go.

Now we are too far over, in this country, to this right-hand concept, too far over to this expression of individualism, too far over to the dog-eat-dog philosophy.

Spaulding of Harvard, in summarizing interviews with almost a half million boys and girls in high school and just out of high school, came to the conclusion that social consciousness, willingness of the individual child in the school to serve his group, declined gradually from the beginning of the junior high school year through the next nine years. In spite of the fact that we were giving to those young people the most expensive schools the world had ever known, the most expensive leadership in health and recreation, and in spite of the fact that our community chests are bulging to give them privileges and opportunities, their concept of serving back to the group decreased and dropped year by year. If it continues, our civilization is doomed, and the doom is not years away—it may not be more than months.

The place, to my mind, for civilization, for education, and for Camp Fire is that difficult position between these two extremes. It is the thing that Kipling tried to express when he said, "The strength of the wolf is the pack, but the strength of the pack is the wolf." The two must go together, and I want to call your attention today, in words as strong as I can, to the fact that the day of individualism in the world is gone. And there I do not want to be tied up to any political philosophy that advocates a rugged individualism, or is accused of rugged individualism. While years ago, when man lived more or less isolated, the individual could fairly be said to be a unit, today it is the group. Your freedom today, what freedom you have, is to a large extent the freedom that is guaranteed you by your group. You are sitting in comfort in this room, and in protection, because the group in which you are assembled has laws, and has enforcement.

In your communities you are enjoying a relative degree of health because there are community laws regarding meat inspection, milk inspection, and a half dozen other things. It is the group that protects its members.

You are enjoying the benefits of life insurance, and your families and children are being protected by leveling out the risks. But you are being protected by the leveling out of those risks through the group. The same thing applies with your fire insurance.

I drop every morning into the little bucket or the box—as if I were in *How Green Was My Valley*—three little pennies, the same three little pennies that I drop in every evening for my evening paper—not very many, just three pennies; it is nothing. I get a noon paper, an evening paper, and a morning paper, every day. But before I leave my home in the morning I drop three little pennies, theoretically, into a box. Those three little pennies give me three weeks' hospitalization in this city, pay for the use of the operating room, for anaesthetic and necessary tests and medicines. It does the same thing for my wife and my child. To meet emergencies—three little pennies. I couldn't do it by myself. I do it because a million and a half other people every morning drop three little pennies into a box.

You are healthy today because the group is healthy. Contagion and infection know no law, know no east or west of the river, above or below the railroad track, or national border.

Therefore, to a large extent, the group is no stronger than the accumulation of its individuals. Therefore, the group has no more strength than what is given by the accumulation of all individuals. Therefore any group in which an individual is not giving—if he is not giving because of unemployment, if he is not giving because of sickness, if he is not giving because of a strike, if he is not giving because of any particular purpose—has less to distribute for all, because the group is nothing more than the total of individuals. Your unit is the group.

The new Renaissance is the Renaissance of the group, and the group is going to go up together or go down together. You never heard of a basketball team in which three won and two lost, nor a baseball team in which eight won and one lost. You go up together or you go down together, in accordance with the sum total of the contributions of the individuals.

Now, what we try to do in a civilized community is to place a cooperative framework of law, which is the law of the group, around the individual activities of one. We get together and make a cooperative framework of law, within which I have my freedom to act. That is Aristotle's concept: that freedom is obedience to self-approved laws.

You are either going to do that, or some strong arm is going to come along and give you your privileges, is going to dictate what you are going to get and what you are not going to get, and then you will have lost freedom. But you have to obey. The concept that under one set of laws today, in a totalitarian civilization, you have to obey, but in our civilization you do not have to obey, you have freedom, is erroneous. You have to obey, if you have law, if you have order, if you have civilization, because the old law of the eye for the eye, and the tooth for the tooth, and dog eat dog was certainly philosophically forever banished by the philosophy of the New Testament, which came as a great time bomb to throw that philosophy in the waste heap.

Now you say, "Yes, but what has that to do with me? What am I going to do about it?"

I am coming to that now. What can we do in education? What can we do in the Camp Fire movement? What should be the direction of our program, our organization, if we are to throw our all into this middle place, (if you believe in it) if we are to throw our contributions on the side of the group?

What can we do? Well, certainly, the gauge of our progress is not going to be quantitative things. It is not going to be how many new members, how many new councils, how many new advisory groups, how many new Wood Gatherers or Fire Makers or Torch Bearers. It is not going to be how many new beads, or how many new honors, or how many new things you do of the thousand things there are to be done. These are quantitative things, and we have left the realm of quantitative things, and must move over into the realm of qualitative things, and sometimes the qualitative things are passed on one to one.

Jesus talked to the multitude from the boat and from the mountaintops. They scoffed and went away. Even in *Family Portrait,* which was here last year, the old peddler who brought news to Mary about the activities of her son said, "The crowds follow Him. I follow, of course, because it is good business. I sell my things. But I listen once in a while. Every once in a while I crowd in closer and closer and closer, and I hear what He says, and sometimes for two or three days I don't overcharge my customers."

But when He wanted to say something very important He secreted Himself with twelve people, and when He wanted to say something that eventually went down through the ages, He sat quietly by the seashore with one.

It is not going to be those quantitative things; it is going to be, somehow, qualitative things.

A girl begins to live in groups when she is very young. Her first group is her family. When should she begin to give? When should she begin to be a part of that group?

The late Dr. Francis Parker, at one of his meetings in Chicago, was approached by a mother who said to him, "My dear Doctor, when shall I start the education of my child?"

Dr. Parker said, "When is he to be born?"

The woman said, "Gracious—born! He is five years old."

Dr. Parker said, "Hurry home, Madam. You have missed the most important five years of his life."

Well, certainly, before the age of a year, the child is going to begin occasionally to pick up a few things. You must pick with her. She is going occasionally to come into the kitchen and carry a napkin to the table, or carry three and drop two, and you are going to say, "I could do it better myself." Of course! But she must go back and pick up the other two and put them on. In the wrong places—oh, yes; of course, the wrong places.

She is going to begin to give with a little satisfaction by the age of a year, and that should be increased every year in responsibility to her group. She is going to meet larger groups. She is going to a Sunday School class; she is going to a school. Is it going to be all getting, or some giving? I am wondering whether the greatest curse of our public education isn't the fact that it is free—not free monetarily, but free from responsibility, free from the children's giving, free from any reciprocal responsibility for the total procedure.

Too many free things, and eventually you have *My Son, My Son;* and if there is anything sadder than the picture in *My Son, My Son,* I know it not. If there is any, that is the hell that man builds for himself on earth by giving, giving, giving, and never getting into the concept of that child the joy of giving.

Then the child is going to get into a group of Camp Fire people. She is going to be a member. And then, later, she is going to be a member of her community, and then she is going to be a member of her nation, and some of them are going to be members of the family of nations.

And eventually we will take in all men: wops, chinks, guineas, niggers, as you hear them spoken of on the streets—not with the concept of those names, but as individuals. Baptists, Methodists, Jews, and Catholics; Jeohvah's Witnesses, Shakers, and Quakers; Christian Scientists and Mormons and all the rest—because they are members of the group, and

they have certain inalienable rights beyond the reach of kings or government, by the very fact that they are born to live.

Now, in our Camp Fire group, there should be more emphasis on the individual's service to the group—more responsibility placed upon Jane. When you go on a camping trip there are certain things you plan. You are the Guardian. We still recognize the girls as children, as needing Guardians, needing guidance. And that is the reason the Guardian is there. Otherwise we would have that each-one-for-himself concept, which would be chaos and anarchy. However, there is much planning that girls could and should do. There should be more gathering together of your group and deciding, with you as leader—I am talking to Guardians now—on certain self-approved laws for your group, which was the Aristotelian concept of freedom.

Let us make our general rules. Then let us act within them. Oh, you say, you can't let children do that. Yes, there are many things which you can't let them decide. You can't go to camp and say to children, "When shall we swim?" and vote on it. You can't go to camp and say, "When shall we walk?" or hike into the mountains over by the shale or bank, and let them vote on it.

You have to say to them that there are certain things that are beyond your power, that have been proved by the experience of the race. They have to do with safety in swimming, and safety in hiking; they have to do with the speed at which I take my truck down from the camp to the little village; they have to do with the time I stop at the red light and go with the green light; they have to do with certain questions of sanitation, because I have to have my milk inspected and my meat inspected and my food handlers inspected.

But beyond that there are certain things on which you can come together and say, "How about these things?" And we may be able to discuss certain things about our recreation hour, and our rest hour, and our evening programs, and one hundred and one things, that they may begin to serve, that they may begin to give, that they may begin to contribute to their group as a whole.

There may be group planning, and by that I don't mean getting a group of lily-palmed little children together and saying, "You dear little children, you may do anything you want to do," in the spirit of complete freedom and self expression. Occasionally the thing they need is not to do just what they want to do; they need a process of laying on of hand—and some laying on of hand is yet a good bit of philosophy. I mean by that, that you still have to act as Guardians; you still have to act as guides, but you must begin the process of the girls' learning to make decisions and take responsibility if they are to live in that middle course—and I haven't named it yet. It may be democracy, or it may be something else that we will call it. Today we call it democracy, but what we call democracy today is pretty far

over to one of those extremes that I mentioned at the beginning of this talk.

Now, what can we do towards getting these young people within our program to be of service to the groups in which they live? What can we do to get them to see the things they can do at home?

I know you are doing it. We are doing it, and part of our educational program is to determine how, and to what extent we can build this up. How can we single out from the group this little girl who has helped her little sister or her brother or her mother and make of her as great a heroine as the girl who wins the archery match, or the girl who is the best athlete or the best swimmer?

To what extent can we dramatize that and put her on a pedestal, and let her have the feeling of importance? And when she gets that feeling that somehow she has been of service to her group, she says, "It was nothing." But the little chest comes up, and the eyes are bright, and the pupils are large, and her posture is up, and she walks away somehow feeling, "I am a little better person." She will not say it; nor does she go away and say, "I put it over on her that time. I've got her goat." No. Emerson said, "Men thought me greater than I was until I became as great as they thought me to be." Chances are, with most people, that when you give them a little extra credit, they will say "I will live up to that. She gave me a little more than I deserved, but I will come up to it."

What can we do in the school? Oh, how difficult it is in a big school, with 10,000; 3,000. It is just the same as in this great nation here. We say to ourselves, "What I do doesn't count. I will throw paper into the subway. I will drop peanut shells in the street." I have sat and watched mothers let their little children throw gum wrappers on the floor of subway cars, eat peanuts and drop the shells, throw their papers into the streets. "I will throw my tin can anywhere I happen to be, my banana peels on the picnic grounds, so that the next person who gets there will wade knee-deep in them. What is the difference if I do? Somebody will do it if I don't."

We have to get away from that concept. I was on the streets of Vienna ten years ago, when a little old lady, who couldn't speak a word of English, took an American girl by the arm and marched her back a block and made her pick up an apple core, and then marched her down a half block to drop it in a receptacle. They wouldn't have streets looking as ours do. We have to somehow get the feeling that eventually it is the contribution of the individual, even though there are five individuals and I am one-fifth, or there are 10,000 individuals and I am one ten-thousandth. It is those accumulations that matter!

A year ago this summer I stopped the Mississippi River with that left hand for pretty nearly three minutes—the entire river. But I was up at its source. It was only about that wide, and I held it back. But it is an accumu-

lation of those little bits that made the Mississippi River, the color of it, the current of it—everything about it.

And that little girl in our Camp Fire group must be known in the school as a better citizen, a better contributor, more reliable, more willing to serve, more willing to give in the community, to our conservation, to our civic pride, to our cleanliness of streets and back yards—to a thousand and one things.

This must center around a consciousness of giving to the group because I am one of the group and I am going to enjoy it. If *we* have a clean street, *I* have a clean street.

The good old cornfed middle western farmer, my father, used to say many times, "You kick a pig and pat a lamb."

Why do you kick a pig? Because it is dirty.

Why do you pat a lamb? Because it is gentle.

And all you have to have is a dirty street in which to throw a little more dirt, and make it dirtier.

We are going to have group service to the group. Our entire little group will have projects to give to the larger group.

One of the greatest crimes of the ages, of this individualism of America, has been our waste of natural resources; in our colorful lands of Minnesota and Michigan and Oregon, no trees will grow until someone plants again; our oil and our coal has been mined ruthlessly and wastefully.

What can one little girl do, one little group do in a city of 50,000? She must do something if that little candle is to show afar in a dark night. It may be the needed guide. Something must be done, and can be done.

Therefore, it seems to me that that is our program of education. I speak here of all education, and the moment that any one in Camp Fire, whether on the National Executive Committee, a Guardian, or on the Local Council, fails to realize that she is important in education today, she should get off. They are today exceedingly important, in experimental work. If in any one community, for any one year, a great mass of the people could say, "Look at that little Camp Fire Girl. Look what she has done. Look at the way that little girl helps in the home"—if enough of those things could be done, eventually public education picks up those processes and they become universal. That is the way all progress has been made. Luther Gulick stood out one hundred years beyond men as he realized that.

Maybe many of the benefits of Camp Fire are going to be second generation benefits, not for that girl today, but for that girl when her own little child begins to totter on her little feet. Perhaps all education is a generation removed. I judge that maybe much of it is.

And finally, in this time of confusion, these days of building of hate, these days of wounds that will not heal, there are other things to consider. I stood on the plaza in Budapest a couple of years ago with my good

friend, Suchevotke, Minister of Education, one of my dearest friends. I was in his home, and I said to him, "Isn't there some way by which you can get together with these Slavs over in Rumania or Yugoslavia and solve these borderline disputes without another war?"

This was six years ago. I said, "Can't you forgive, and try to readjust and live?"

He swung around, his eyes flashed as he looked up at the great church on top of the bank across the Danube, and he said, "In 1062 . . ."

I said, "My heavens! What happened in 1062?"

He said, "They stalled their horses in our church, and we will never, never sleep until we have wiped out that disgrace with blood."

1062! And now we have opened the wounds; we have thrown into them the brine of hatred, to keep them open.

I have gone back as much as I could to find out some of our guiding principles. I have studied Buddha and Mohammed, and the thesis of Confucius. I have reopened the Hammurabic Code of two thousand years B.C., and I have studied the philosophy of Pericles and later those of Berkeley and Kant and Spinoza. I have read the philosophies of Schweitzer and Kagawa and Gandhi to see if I could find the guiding principles between these two extremes, which should be the guide of our philosophy, and I find no answers.

I find the best answer in the simple words of a craftsman, born in poverty, preaching at the age of ten. We Christians call him Christ, and my good friend, Rabbi Silver of Cleveland says, "We don't, but we recognize him as the flower of the Hebrew race, even if he is not the Christ."

I think back, and as I begin to think of the relationship between the *I* and the *we*, the group and the individual, what are my rights and what are yours, I realize why communism has failed, and will fail. It has failed because it is too idealistic. If we were far enough along for each of us to give to the group in accordance with his ability and take from the group only in accordance with his need, communism would work—but it won't. Millions starved to death in Russia one year because all would not give, and a few took more than their share.

And yet, under the mainspring of a deeply religious concept, true communism works. We have a colony eight miles west of Iowa City which has lived as a communistic colony one and a half times the length of the French Republic. The Shakers and the Quakers made it work. They had the deep religious principle, and hewed to the line of every man giving to his group and serving.

There are three little instances which I will give you.

The Pharisees said to Jesus, "Do you worship God or Caesar?"

He said, "Bring me a pence," and He asked, "Whose picture is that?"

"That is Caesar's."

He said, "Render unto Caesar those things which are Caesar's, and render unto God those things that are God's."

There is choice. Those things that we will render unto Caesar will be to a large extent that which the group has agreed upon, but when we render certain things unto God, we have to recognize that there are inalienable rights that even Caesar can't reach, and they are the rights, the inalienable rights, that were put forth in our own Bill of Rights better than in any other place in the world.

The next instance that I want to recall is a parable, and it is the parable of the Pharisees again coming to Jesus and saying, "You have spoken to this unclean woman. You can't do that."

And he responded simply, "He who is without blame cast the first stone," and they want away. In the world today let him who is without blame cast the first stone, individually, nationally, and in any other way.

And finally, the last is the parable which we must all face in the next few years. When peace begins to come, and the wounds are opened and have been drenched with brine, we have got to remember that there was a boy who said to his father, "I don't like this place any more. The work is hard. I will go away to the city and make my own way. Give me my share and let me go."

His father said, "All right." He gathered together the inheritance of the group, divided it among the sons, and gave him his share, and he said goodbye.

The boy went into a far country, and evil days fell upon him. Then he lost his share, found himself hungry, and he went out into the fields and fed the swine, and culled among the hulls for a few grains he might eat.

He said to himself, "Why should I stay here? Why should I not go home? My father has plenty. I will work there and I can live."

And he went home. Did his father meet him at the door with the brothers standing behind him, scoffing at him, and say, "No, don't let your shadow cross the threshold of this door. You have been untrue to your family. You have despoiled the resources of your group; you wasted your share. These are my other boys, and my property belongs to them, not you. Go and let me see you not?"

No, that wasn't what he said. The interesting thing was that he saw him coming from afar off. He was looking for him; he was expecting him; he was wanting him. And when he came within sight the father rushed to meet him and put a cloak on his shoulders and a ring on his hand, and killed the fatted calf and called to the family to make merry, for "He who was lost has returned. He who was gone is back with us."

And the measure of forgiveness in the next ten years of reconstruction of civilization must be plenteous to the point of overflowing. But the roots of all those three stories, those parables, go down to the education of the child, and many times go down to the education where one Guardian sits quietly by the lake with one girl.

Talk given before the National Council of Camp Fire Girls, October 1940.

Should Values Be Fixed?

Once again, in the cycle through which civilization rotates, voices are crying out for fixed values. They say, "Let us agree on values and take them to our colleagues," and "Why don't our leaders settle the issues and tell us what to do?"

The cry for fixed values is not a new one. The Middle Ages made such a demand and values were fixed. Political patterns, personal conduct, and the question of individual freedom were settled, presumably for all times. The French Revolution and other revolutions fixed values which were handed down or transmitted into the early days of many of us, and right becomes right and wrong becomes wrong, without question.

Life, however, does not conform to such a clean-cut pattern. The unfinished business of life is life itself and constitutes its essence. When unfinished business ends, life dies. This is true both for societies and for individuals. We are confused and baffled by the shattered conditions of the society in which we live. Many of the things we took for granted and have assumed were settled, have returned for reconsideration. The danger is that these new problems will either not be faced frankly or that they will be met with cynicism, even bitterness. The danger is that we will lose hope or, worse, lose faith.

The concept of democracy tends to make one opposed to the fixing of values. It assumes not that all individuals are taken into the plan, but rather that all are taken into the planning itself. Not only the leaders, but all citizens must have a part in the planning. Not only we, here at this War Fitness Conference, but all of our associates must have a part.

On a world scale, people are asking for fixed values. It is an easy way of life to continue in our small daily routine. The cry of the German youth in the early thirties was for security, for order, for fixed standards, and they got them. One element with which we are in accord in the totalitarian idea is that we must have national solidarity, but this does not mean the type of solidarity acquired through the fixing of values.

Democracies have been congealing around fixed standards; and there are many people, including some in our own nation, who prefer to em-

brace the totalitarian thesis in order to retain set standards rather than to give up their habitual ways of behavior and living.

In this country we have voices which call for fixed values. Get a policy, settle things, make up your minds, tell us what to do—people want a perfect war manpower policy and a perfect rationing system. Too few have been willing to take part in the planning, or even to play their part in the plan. Many have taken advantages of technicalities, others have been outright dishonest, and more have not been worthy of membership on a national team. In manpower and rationing there can be no fixed plan with a hundred percent justice to all; as in a game, sometimes our ball rolls into a gopher hole, but sometimes we draw the inside lane. In no unreal sense, leaders are quarterbacks calling signals. Each one of us can hear these signals; each one knows the signal has been called and, as part of the team, must play his part if the team is to survive.

Professionally, we are demanding fixed values. Many questions have come to my office this year which revolve around the panacea of *let's settle it*. Letter after letter suggests that a few leaders get together and tell the others what to do, that it may be settled once and for all. In other words, the letters imply that the writers are tired of planning. The cry at this very conference will be, "Can't we settle it?" Which means too frequently, "You settle it." It must never be forgotten that the "I" is a part of a "we." Each of us plays a dual part; that of an individual and that of a team member.

Let us get it fixed: Is the *federal government* going to support physical education, health and recreation, or is it to be a local task? The answer may not be "yes or no." It may be more complicated.

Shall we emphasize physical education or recreation? Let's settle it. But the answer is not easy, for these two words are not antonyms; their meanings overlap. It cannot be one or the other, until we define terms.

Is it physical education or health? Again, it is both. Physical education contributes to health and physical education possesses objectives.

Is it discipline or freedom we advocate? Here again, we must have some of both. We must have discipline, but the best-disciplined individual is the one who obeys self-imposed laws.

Are we educating for the physical or through the physical? Once more, the answer cannot be given for the one or for the other, but it must include some of each value. We cannot accept ethereal social objectives and neglect the body, yet no one wants to build brute strength, neglecting the uses to which such power may be put.

When we consider safety programs, shall our objectives be caution or abandon? Caution, of course, in all reasonable circumstances, but at the same time we recognize the law of normal results when anything worthwhile is to be done. There must be risks in training pilots; there must be hazards in training men for the front line trenches. If we do not take these

risks, the greater risk of losing everything for which we stand overshadows us.

Is it *relaxation or explosive power* we need? These again are not separate concepts. Contraction and relaxation are both parts of a muscular contractual cycle. We learn to relax in activity, not apart from it.

Do we want *competition or non-competition?* Now is the week in which to settle this question; but it is not so simple to solve. All acts are competitive; some more than others. The question involves the type of competition and how much?

Is it *athletics or calisthenics?* Again, might the answer lie in between? Athletics includes much more than intercollegiate or interscholastic contests, and conditioning exercises are broader than calisthenics.

In this period, possibly more so than at any other, when tensions are high, we suffer from a tyranny of words. Before arguing, we often fail to define terms, and hence "Minds never meet," and "Eloquence may set fire to reason."

Some people, I fear, often exhibit pride in continuing to be His Majesty's Loyal Opposition. Some enjoy a chip on their shoulder; some rather like to stay out of the planning so that they may damn the planners.

With all of these open questions, this is not the time for the fixing of values. We had a thousand years of fixed values in the dark ages; and unless we can learn the give and take associated with the meeting of minds on vital subjects, we may face another thousand years just as dark. We cannot accept the static state professionally or nationally. It is the antithesis of democracy and will lead to intense nationalism.

Liberalism, as opposed to a fixed status as exemplified by our Declaration of Independence and the Bill of Rights, and nationalism, as we have seen it operating in the twentieth century, are irreconcilably opposed. Within a cooperative framework of law which involves obligation and loyalty to the group, all men should be free to think, to express themselves, and to compete for the good things in life. If, amid the confusion of unfinished tasks, we can set our course toward such goals, the future is guaranteed. It should be encouraging to remember that when life ceases to be a tidal wave of unfinished tasks, life dies.

The times offer us great opportunities in a national and international sense. We must be prepared to serve ever-changing and ever-rising ideals. Historian Herbert Agar calls it "a time for greatness." Professionally and nationally, we have a chance for greatness. We missed our chance at the close of World War I, but opportunity knocks again and for the last time for any one within the sound of my voice and possibly for any one for generations to come. Will we be great?

Internationally, we are standing at a cross roads similar to the one where the thirteen colonies stood in the days of Thomas Jefferson. Then there were thirteen commonwealths; now there are over sixty nations. Then

there were a few hundred miles of coast line; now this line follows the equator and runs from pole to pole. Then there was predominantly one language and now there are many races, speaking a confusion of tongues. Then there was in view a United States of America; now there is in view a United States of the World. The principles involved have not changed; and Jefferson, whose two hundredth birthday we are celebrating this spring, remains the spokesman, demanding a respect for the personality of all men. The second paragraph of the Declaration of Independence contains his immortal and classic formulation of the democratic doctrine. It involves a political philosophy of all men, which takes on a deep religious note.

During the past fifty years, particularly, this Jeffersonian doctrine that there exist, upon the basis of natural law, some inalienable rights for all men, has been vigorously assaulted by the behaviorists, psychologists, and pragmatists. In spite of this assault, which is really an age-old one, the concept of natural rights, the belief in man's right and in his ability for freedom, has been clung to by a long unbroken line of the world's greatest thinkers. This line extends from ancient Greece through Aristotle, Marcus Tullius Cicero, Thomas Aquinas, John Milton, John Locke, and Thomas Jefferson to General Chiang Kai-shek and Vice-President Henry Wallace of our day.

The totalitarian concept now, as in the days of Jefferson, held that rights came only from the law of the state and hence human rights must always be subservient to the law. This present world struggle is again a conflict between these two viewpoints. We contend that the state derives its authority from the people while the dictator countries assume that the people derive their rights from the state. We hold again, with Jefferson, that man has an "instinct for justice," and that he may be considered "a reasonable man." Any other concept with the fixing of values around materialistic objectives opens the door for the dictator.

The teeming millions of China and India, as well as of Africa, are demanding a place at the table. This opening up of opportunity for these so-called backward people, may be accomplished in two ways. It may be done upon the basis of natural law and right which we, the arsenal of democracy, grant under a proposition of justice; or it may be done ruthlessly, as these millions, who outnumber the white race five to one, rise and smite us. There is every reason to believe that the domination of the white race is at an end and it is well that this is so.

Jefferson, early in his career, tried to crack the Virginian aristocracy and to "make an opening for the aristocracy of virtue and talent." Today we demand an aristocracy of virtue and talent wherever it is found on a world basis. This cannot be achieved through a ruthless nationalism. Woodrow Wilson saw this when he shook his finger in the face of Lloyd George, Vittorio Orlando, and Georges Clemenceau on that last fateful evening in

Paris, when he cried out to them, "Unless some machinery is set up for the establishment of world law, you will fight this war again in the next generation!"

Woodrow Wilson even saw deeply into our problem when he said that we cannot ask for world democracy until we squeeze the wrath out of our own grapes at home. He said, "How shall we command democracy to the acceptance of other people, if we disgrace our own by proving that it is, after all, no protection to the weak?"

In a sense, we stand at another great cross road, namely, that faced by Andrew Johnson. Will we, as the group urged upon him, loosen the floodgates of hate and revenge under the eye for an eye and a tooth for a tooth philosophy; or will we stand ready to bind the wounds of the world nations? We are being told that we must hate, that revenge must be exacted for every act of atrocity committed—revenge to the last woman and child—because in their hearts, even those of the lowly, were born the autocracies and the horrors of this war. We are told that we cannot win the war without hating and that revenge should be the dominant emotion of all of us. We are being told by some that we must, even in our schools and colleges, forget the rules of the game and of sportsmanship, and teach the techniques of cracking elbows, gouging eyes, and ruthless killing.

The techniques of self-preservation, of course, must be taught somewhere, for when men meet in a life and death struggle, it is ruthless. But can we afford to teach techniques in our schools which we will be a thousand years controlling, if we are to have a world democracy? The armed forces may need, indeed be forced, to develop protective tactics as they do in bayonet drill and in the use of chlorine gas, but these techniques must not be bred into the souls of school boys. They must remain a technique of war, to meet an emergency, and they must be abolished when the war is over.

We know that there are many men, deep in enemy countries, ready to join with us in a fight for natural law—ready to overthrow vicious leaders and to overthrow the false philosophy upon which dictatorship is built. We know that in Japan there are still followers of Toyohiko Kagawa, who in the midst of war had the courage to write—

I love Japan so fair,
But I love China too; this war I cannot bear . . .
Like Christ who bore our sins upon the Cross
I, too, must bear my country's sins and cross;
Land of my love!—Thy sins are grievous to be borne.
My head hangs low upon my form forlorn . . .

We do not hate all dogs because one dog goes mad. We do not hate all men because a few leaders have gone beserk. How strong are the deep, moving words of Madame Chiang Kai-shek from a culture which antedates ours by centuries:

All nations, great and small, must have equal opportunity of development . . . . Then, too, there must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember the lesson gained thereby.

Can we not again take hope from the great Teacher who taught us to hate the evil in men but not men themselves? Can any other foundation be laid for a great moving world democracy where values and evaluations must be constantly changing as men see more and more clearly the mountain tops of truth? The slogan of our enemy, professionally, nationally and internationally, is divide and conquer; and divided and conquered we shall be unless we can overlook the frailities in each other, realizing that we are triumphantly marching together for great causes.

Professionally and nationally, we have great ideals! This country gave rebirth to a new and universal concept of liberty—liberty held in check by the bonds of fraternity—thus giving us the concept of freedom based on self-imposed laws. Under the drive of new and changing values, can we not expand this concept to a world viewpoint?

We are fighting for our land, not just bleak soil; for our homes, not houses; for the right to live with self-respect, not just to exist; for *freedom* which we will not abuse because of our devotion to the concept of freedom for others; for equality of opportunity and the respect of personality of all men.

We as a nation have wanted again something for which we will be willing to die. Here we have it.

Talk given at the Cincinnati meeting of the AAHPER, 1942.

Recreation as a Foundation of Democracy

There are four laws or principles upon which recreation leaders may count in their efforts to help people advance democratic living through a high use of leisure. These laws are the law of reach, the law of rhythm, the law of belonging, and the law of hope. We will explain each of these laws and indicate some ways of utilizing them in a creative use of leisure.

The Law of Reach

The law of reach is a biological law. As a physiologist I state the law of reach something like this: The man who attempts to do something that is just a little beyond his grasp will acquire the power to do it, or as the poet would have said, "Else what is a Heaven for?"

One of our greatest biologists said that our very civilization, man's integrated nervous system and man's very brain has come about because of the fact that through the ages we have been kicked into activity by a hostile environment. We had to act. Our fathers and our grandfathers came into this western area and spent their days and nights clearing areas that they might plant seeds for the fall so they might have something to live on for the winter. They had to act quickly and wisely. By the process of acting they acquired ability to do. To a large extent there is a danger of taking away that whip of necessity. I call your attention to the fact that one of the greatest dangers in your life and in my life is that we will become professional putterers. I wonder how many of us put letters on the desk that we ought to answer and keep reshuffling and rearranging them, first alphabetically and then by most important, next important, least important, and not important, and by twisting them around and pushing them away, not facing them?

I have a friend who writes humorous stories for one of the magazines. He has a contract of $1,000 a month. He lives in Westchester County. I had assumed that he sat up there in a pergola underneath the sky, with the singing of birds around him, and the children in clean clothes playing in the yard, and his wife in the kitchen singing some of the soft lullabies of Scotland and Ireland as he sat there and drummed on his typewriter,

writing his humorous stories. I said to him one day, "Where do you do your writing?"

"Why," he said, "I have an old office right below you way down on the Battery. I have one little room filled with cigar stubs and cigarette stubs and smoke and spittoons. I have an old dirty typewriter. I pick myself up out of my Westchester home. I take myself down. I sit myself down at the typewriter at five minutes of nine every morning and I say to myself, 'You get busy and work.'"

How many of you can pick yourself up by your very bootstraps and say, "I am going to get onto a plan. I am going to plan my life. I am going to do this." How many of you give yourself a night a week to read? Suppose somebody calls at 5:30 and says, "What are you doing tonight?"

"I am busy."

"Oh, you are busy. Got friends coming in from out of town?"

"No."

"Going to the theatre?"

"No, I am reading."

How many friends would you have? Why shouldn't you say, "Wednesday night I read," and hold to that? But you don't. You put off reading until you have nothing else to do. I want to tell you that that time will never come until you have two crutches. Therefore, I say to you, you must constantly be assigning yourself tasks that are slightly beyond your power to do, that you may develop power to do them.

Oh, you have hundreds of illustrations. One of the best illustrations is in last month's *Readers Digest*. It is by a man who is the head of a spastic clinic in New York. He tells about being a spastic and refusing to take responsibility to walk. He had to be helped. Nobody would help him all the time and he was a cripple crawling back into himself, getting sympathy. Little by little his mother made him do things, getting around on his crutches somehow. He told the story about going on an errand for his mother, and when he was about half way home a runaway team came down the street, headed for him. He threw those crutches away and ran two blocks. He said, "That is the first time I knew I could run."

That is not unheard of. You know stories like that. Many of us know of men who went across in that influenza area of the first World War and came back by ship into the torpedo zone. They were told that if they were torpedoed they should make for the lifeboats. And some said, "I am so sick that if the torpedo comes, I will go down with the ship." And yet when the torpedoes came and the ship was going down, those men jumped out of bed, grabbed their mattresses and blankets, and ran for the lifeboats. You heard about the man who was ailing for two years, and yet when his house caught on fire he grabbed the piano from the second floor and ran downstairs with it. We all know those things. We know Jane comes home from a department store in the evening and her feet ache so.

She drops down on the couch and says "I am through. I am dead tired."

The telephone rings and her roommate goes to the phone. She comes back and says, "Jane, it's Jim. He wants to talk to you."

"Oh, all right. What does he want?"

Jane goes to the phone and Jim says, "Hello, Jane. How are you tonight?"

"Pretty good."

"I've a couple of tickets for a good show. I thought you would like to go to dinner and we will have a little dance afterwards."

"Oh wonderful, wonderful! I'll be ready in fifteen minutes."

Those are a little facetious, but what happened? Why did those people do those things? They did them under the whip of necessity, which tapped the body reserves. I am speaking now as a physiologist. When you are called upon to do things beyond your power, you tap body reserves. Through the process of adrenalin being released into the blood stream, blood sugar which is stored up is tapped. You tap additional forces of red corpuscles in the spleen. You tap various powers that you never will have until you attempt to do something beyond your reach.

Thousands and thousands of men are living on a low plane because they never give themselves real tasks to do. I said in New York City—and was roundly rapped by many of the country editors of the Associated Press a couple of weeks ago—that there are 30,000,000 unmotivated men and women in America who have never had their reserves tapped, and they are living far below their possibilities. They are the type of people who wouldn't be missed if they didn't wake up tomorrow morning. Forgotten, but not gone. They have nothing to wake up for—died at twenty-five, buried at sixty. Thousands and thousands of people are living below their levels because they have never called upon their resources.

This, then, is the law of reach. You interpret it for yourself. Do you call it effectively using the law of reach when you listen to the radio? No. You can't talk back. You can't argue. And many of the programs over the radio are an absolute insult to the intelligence of a child of nine. There are some nineteen patent medicines advertised over the radio that cannot put their advertising in the mails. You interpret that if you want to. Does it call upon you as a real challenge?

Do you exercise the law of reach when you go and look upon one of our triumphant sex triangles at the neighboring movie theatre? No. It may call upon the law of reach if you go to see *Mary, Queen of Scotland.* You put yourself into the very theme of it—little Mary landing on the shores of Scotland, John Knox standing on the hills, and Elizabeth with the crown of England; John Knox saying that no Catholic shall land on those shores and live, and Elizabeth willing to get rid of both of them. And little Mary goes in there to fight that. You put yourself into that and come out with a new resolve to fight intolerance.

That ability to put yourself into it is what makes a great play. You must give to yourself the law of reach.

The thesis is this: As choice comes upon you and choice is here, if you do not put yourself in a position to face things and force yourself to face things that are more difficult than you thought you could do, unless you put yourself on a treadmill that day by day you must face things, you are going to draw back into a lackadaisical, easy way of going, and you are going to ease out of life without the great kick and joy of it.

Hence the first great law I give you is the law of reach. That ought to be very significant to you and to your programs. Your programs ought to be programs of doing things. They ought to be putting up to people more difficult things than they can do. That means that your programs are not going to be carving ivory soap and making donkeys with wiggling tails and other things that wouldn't challenge the intelligence of a five-year-old child.

You are going to put them into every kind of activity that draws on their resources—crafts, science, nature study, or flower literature. You have to talk up to them, not talk down to them. Your program must be constantly above the reach of the people. In the process of reaching they acquire the power to reach. That is the way man developed.

The Law of Rhythm

Recreation gives us one major opportunity for exercising the law of rhythm. Many of us will actually go back to the routine work of our offices and do deliberately and quietly and rhythmically and joyously that which was drudgery under pressure. Mentally, man has been catapulted one million years ahead while his feet drag along in wooden shoes in the mires of the ages. His nervous system has been catapulted ahead. We have high noises and lights. We have crowds and the rush, rush, rush of everyday life. Your recreational activities ought to be one of the times when your people can attack things rhythmically, when they can do it with a little slower tempo, where they do not feel someone's hand on their back constantly pushing them along. When you sit back rhythmically to do something, you do it with joy and happiness, and every once in a while to your great surprise an idea comes into your head. It is not always welcome, but sometimes it comes. And in this connection we need to beware of the radio. For one of the great dangers of the radio is that it will be used to amuse you and keep you from sheer loneliness, and as a letdown. Hundreds of people keep their radios going for fear they might be caught with themselves and an idea in the same room.

Consider then the law of rhythm and the things that ought to be done rhythmically. It is a physical law—because as you do things rhythmically, your body rejuvenates. You may do the same or more strenuous kinds of

physical activity, but if you do them rhythmically, you are rested. When I have been in the office and am tired from answering telephones and buzzers, dictating letters and making decisions, I may break off and get into a badminton game for thirty or forty minutes. And for thirty or forty minutes I have fun, kidding my opponents out of most of the points. In the process of finishing the game and getting a good shower and walking home I am relieved and rested and rhythmically rejuvenated.

At a luncheon I sat with old Adolph Meyers, the great psychiatrist from Johns Hopkins. Someone tried to bootleg a little information from the doctor. "Doctor, what exercise ought I to have at my age?"

He looked at him. His old hands came down on the table and the dishes jumped up. "Man, you don't want exercise. You want fun."

I say to you, what your people want is fun, and the great fun that you get is striving to do something a little more difficult. In that process, the law of rhythm plays a big part. It is a physiological law. I call your attention to the absence of rhythm as the straight and unalterable path to diseases that will kill modern man—stomach ulcers, intestinal ulcers, hardening of the arteries, heart failure. Specialists today are pointing at it the accusing hand of cancer. The man who does not live rhythmically dies early.

The Law of Belonging

Unless a man can belong to something and feel that he is important, life is not very full. We have not somehow in this democracy gotten over the concept of belonging. In one of our eastern cities there were damages last year to the tune of $239,000 to playgrounds, ropes, slides, and windows which were built for the people who destroyed them. It is evident we have not gotten over the concept of belonging, the sense of belonging. They would not have destroyed the panes of glass if they thought they belonged. Somehow we did not get over the sense of "I am important; I belong."

We must get that sense of belonging over, first in the little group in the family, next in the small group in the church, next in the group in the school, and then in the larger and larger and larger groups so that we may get into these people the knowledge that preservation of democracy is partly their task. "I belong to my group. I go up with it, or down with it."

The Law of Hope

There are a great many people today in the Work Projects Administration (WPA), etc., and a great many people who are working with WPA people whose hearts are heavy. There are plenty of those who don't know what is in store for tomorrow.

The uncertainty of the WPA has been one of its great tragedies. If they had only said, "We are going to stop in June of 1941," and then stopped,

the suspense would have been avoided. But instead of cutting the cat's tail off cleanly, they have cut if off a quarter of an inch at a time, and they have said, "We will go to next month . . . we haven't enough for next month . . . we will go to June 1 . . . . No, we will go to July 2 . . . we will double the salaries . . . we are going to cut the salaries." The result is that you have no idea where you are.

I say to you people who are here that you are going to have to go out and work with hope, with people whose sense of hope is gone. The law of hope is one of the essential laws of life. I sat with Sir Wilfred Thomason Grenfell at the dinner table in New York a year or so ago, and someone said to Grenfell, "What did you do in Labrador?"

What a strange thing to ask Grenfell! He scratched his head and said, "I took them a religion, yes; I was there at birth and death, yes; I confirmed marriages, yes; I healed bodies, yes." But he seemed to be talking to himself as he scratched his head, and then he said, "That wasn't the biggest thing I did. The good I did in Labrador was that I kept hope burning in the souls of lonely men."

I say to you, therefore, that many of you are going to have to do out and attempt to construct a social order amid a social cyclone. The thing you try to do today is tomorrow torn away through some kind of red tape or new program. Therefore, tomorrow you must work with a discouraged community and with people infinitely more discouraged than you are.

We must continue that law of hope. What is its essence? The essence of this law of hope is that you must keep constantly alive in the souls of men something to look forward to tomorrow, something to wake up for. The individual who does not have anything to wake up for tomorrow uses sleep as an escape, and he would sleep fourteen to sixteen hours if he had a chance. How are you going to keep hope alive in the souls of men? The greatest way you are going to do it is by giving them work and the sense of a social security, but in the temporary absence of that, many of you are going to have to keep hope alive in the souls of men by giving them some significant phase of recreation to challenge their intelligence and give them a sense of belonging.

Ethel Barrymore, playing in *White Oaks of Jalna,* is 101 years old. In the last scene she is in her bed at twelve at night when her grandson tips across the floor. She says, "Come here. Who is it?"

"It is I, Grandma."

"Where have you been?"

"I have been to the church playing the organ."

"Why do you go to the church to play the organ when we have the best in town?"

"I go there because they won't let me play at home."

So she talked with this boy and finally she said, "Will you come every night and tell me these things, because I am a lonely soul?"

He said he would, and finally she said, "I will have something to live for every day. It is wonderful to have something to live for when you are 101."

Therefore, I give you the sense of traveling hopefully. I give you the sense of trying to get into those souls somewhere to go—not that arriving is important, but that traveling hopefully is. I give you Stevenson: "O toiling hands of mortals! O unwearied feet, traveling ye know not whither. Soon, it seems to you, you must come forth on some conspicuous hill top, and but a little way further against the setting sun, descry the spires of El Dorado. Little do ye know your one blessedness; for to travel hopefully is better than to arrive and true success is to labor."

It is better to keep alive in the souls of people the flame of hope, hope that they are significant, hope that there is joy ahead, hope that there is a brighter light somewhere, as Ella Baker said:

There's a mellower light just over the hill,
And somewhere a yellower daffodil,
And honey somewhere that's sweeter still.
And some were meant to stay like a stone,
Knowing the things they have always known,
Sinking down deeper into their own.
But some must follow the wind and me,
Who like to be starting and like to be free,
Never so glad as we're going to be!

Recreation workers, I give you a going-to-be philosophy.

Leisure-Time Education and the Democratic Pattern

The patterns of the time, both internationally and nationally, must inevitably shape any discussion of the place of recreation in our national life. Education, even life itself, must be thought of in terms of such patterns.

Chaotic world conditions have undoubtedly thrown certain problems into bold relief, but only a moment's consideration is necessary to see that the problems themselves are not new. They are age-old, they are worldwide. We avoid them; we disregard them; we rationalize to the point where we think they do not exist. Many of us sit calmly behind an imaginary Maginot Line, content in the assurance that nothing can touch us. We are one hundred percent right; the world is worshipping at the feet of our idealism. We sit in our fools' paradise until suddenly a crisis comes.

An old Chinese interpretation of the symbol *crisis* is dual: danger, cross sectioned with *opportunity*. When this crisis comes, therefore, one of two things happens: we collapse—our Maginot Line is flanked, our forts and fortifications are not used, and millions of contented people are slaves; or, we rise to the opportunity, we throw the eternal question mark across accepted practices. We meet the onslaught, thinking of the quotation, "make our heart and nerve and sinew to serve long after they are gone, and thus hold on when there is nothing in us except the will which says to us 'hold on.'"

When this happens, social customs which have been taken for granted for generations collapse. A new order emerges and history indicates that in the period following a crisis—even the crisis of war, *society emerges at a higher level.* Periods such as these became the great Periclean peaks of history.

We are today caught on the horns of a dilemma of absolutism. Germany has cleared the issue—nations must choose between individualism and totalitarianism. The casting of lots is already a fact. Already the evolution of Europe has created two concrete molds, and only two; into one or the other of them everything in Europe must flow, so surely and so soon that it can be said the event is even now accomplished. According to this philosophy, there is no middle road. Totalitarianism represents one horn of the

dilemma and individualism, which to much of the world is synonymous with democracy, represents the other. The iron necessity of choice is here. The doom of immediate, inescapable choice booms back and forth. People hesitate; they resist, then yield. The fatal tendency of intellect to bind all of life into dogmas and counter dogmas is a fact recorded in the ancient tribalism of human nature. This bewitchment of absolutism moves today even in democracies, clothing itself with every political and social form, eating the heart of American democracy. The answer, of course, is that these two are not the only choices, and democracy is not the nth degree of individualism.

The democracy we want is another democracy, it is a middle of the road choice, between these two vicious horns. Rewording Kipling's reference to England, we might say in sentiment, "if the United States is what the United States seems and not the United States of our dreams, how quick we'd drop her, but she ain't." So we must consider this middle path, in our dreams of democracy.

The first horn of this dilemma is totalitarianism, which now is sweeping the world. In this atmosphere the individual has little or no choice. Thirty-seven well formed democracies at the close of World War I, are all but gone, some of them temporarily, we hope, but gone. This totalitarian philosophy embodies what we will call the "we" philosophy. The group thesis is dominant, but we must always remember that the group may be a powerful clique hiding behind a symbol. The individual does not count. One idea is dominant—there are no minorities, there is no opposition, there is no second party, there is no criticism, questions do not have two sides, and exchange of opinion, open debates, and forums are forbidden. This is not thought of as a temporary war crisis situation; it is a permanent pattern. *Obey, conform, fight,* ask no questions. The disturbing point about this is that the philosophy is not all wrong. Such societies are efficient, they act quickly, they eliminate waste, they force integrated action, they present an atmosphere of orderliness—the orderliness of a military camp, true, but orderliness.

This society curbs the expressions of lawless individualism or the expressions of small, selfish, grasping groups which, if allowed to have full expression, would destroy society. Small groups which are motivated by greed and which infringe on the rights of others must be suppressed, but suppression should not come because of mere accident of race, religion, or birth. In such a society fear is the method, conformity is the objective, and suppression, even extinction of the spark of freedom, and sometimes even of the life of the individual is the outcome.

To choose the second horn of the dilemma is just as disastrous, because it represents the nth degree of individualism, the "I" society. In this plan of living, the individual is supposed to have a wide range of choices and to be capable of making choice. This plan brings disaster because it leads

invariably to absolutism. We may note several steps of government: (1) a tribal chief, or dictator; (2) the delegation of responsibility and the rise of a nobility wherein arts and literature are fostered; (3) the decline of the nobility; (4) the persecution of the people and a rise in taxes, causing discontent; (5) the rise of the masses—revolution; (6) the winning of the rights for individual freedom—democracy; and (7) a democracy where leaders prove to be unfaithful to their trust: rise of corruption, graft, selfishness, confusion, chaos, hate, until it becomes inevitable and a necessity for the strong arm of some man to restore order, which brings us back to the absolutism of step number 1. These steps, incidentally, are quoted from Plato's *Republic*, which may give them added significance.

This type of "I" society, this individualism, is in reality a laissez-faire philosophy in contrast to an nth-degree planned society. It fosters the unrestricted competition of let the strong live, strong not being synonymous with good, but synonymous with the ability to accumulate power with which to dominate.

Nowhere more than in the field of recreation and especially in camping is there evidence of the length to which this individualism, this free choice, has gone. This machine age has given man time and great freedom of choice in selecting his leisure-time activity. Have selections been wise either from the standpoint of the individual or from the standpoint of raising or even maintaining the cultural level of society or from the standpoint of our achievement today, as viewed in the light of history to come?

It is a sad picture. Three hundred and fifty to 400 million hours a day are spent in listening to the radio. Much of the content cannot certainly be thought of as a challenge to the nine-year-old child. That portion which is challenging to a thoughtful adult has a scattering audience. Eighty-five to 90 million people at the motion picture houses each week—110 million in 1929—and you are compelled to search carefully in any great metropolitan area for one play worth the expenditure of your time, even though it were free. There are 45 million readers of pulp magazines. Millions make up their judgments of world conditions, especially their philosophies, from papers which consist chiefly of headlines, sensational pictures and gossip. People seem to be reverting to the dream world of childhood to escape the ordeal of thinking. Thorndike adds the futility of pleasure automobiling.

Thorndike ("How We Spend Our Time and What We Spend It For," *Scientific Monthly*, May 1939) summarizes this gloomy picture, and I abbreviate that summary. Radio, talkies, automobiling, and pulp magazines are the ready providers for leisure time. These do not satisfy the willingness of the human being but they are crowding out companionship, sociability, those activities centering around the family circle, those which have a creative trend. Time saved from wage work and time won by the advance of the machine age has been spent largely in these four ways. Some students of history and sociology argue that men will, under fit

environmental conditions, spend their free time in serving church and family and in other profitable ways. They assert that men will follow true gods of truth or beauty or virtue or utility or a common good as readily as the false god of entertainment. I hope this is so. But I fear that the craving for entertainment is too deeply rooted. I prophesy that the great amount of them will spend their time in entertainment. The evidence is that men will follow the lines of least resistance toward pleasure, sociability, free play, sensory stimulation, and emotional excitement.

Choice. This philosophy lays the basis for lawlessness, kidnaping, gangsters, individuals taking the law into their own hands and getting what they want, or it leads to pressure-group lawlessness, not lawlessness in the usual sense of the word, but "get what I want regardless of you." Such groups fight for selfish ends, protect vested interests and fields of jurisdiction—"Me and my wife, my son John and his wife, we four, no more." These two types of lawlessness send their tentacles into all the nooks and crannies of society. Crime hides behind the lengthened shadows of politicans. The judiciary falls under suspicion: The tenth ranking justice in America tonight sits behind the bars in a federal prison in Pennsylvania.

The people are filled with suspicion; the masses lose confidence in the Bill of Rights attached to our Constitution, in the abilities of their leaders; they question the meaning of life, liberty and the pursuit of happiness, and as a result they do as the old woman in *The Hoosier Schoolmaster*. She said, "'Twas me that sez, get a plenty while you're gettin'." Confusion and chaos reign. The thesis of individual rights becomes lip service. The Old Testament's philosophy of an eye for an eye is in full swing. Someone calls for a strong right arm of some man to give us order. We trade our freedom, even our remnants of freedom, for a mirage of security, and we are at once on the other horn of the dilemma—in the hands of a dictator.

Can we choose a middle course between these two absolutisms? Sir Harold Nicholson (English biographer and diplomat) asks: "Can we ourselves devise an alternative New Order which is more practicable, more durable, and more humane?" We shall not do so if we regard this war merely as a war between Britain and Germany. We shall not do so if we contend that the totalitarian states are wholly wrong and barbarous, whereas we are always reasonable and right. We must recognize from the outset that there is much truth in the criticism leveled against democracy by Herr Hitler and Signor Mussolini; democracy has not lived up to its own magnificent opportunity; individualism has been allowed to degenerate into egoism and freedom, into the avoidance of sacrifice; we have thought so much and clamored so much about our rights that we have forgotten all about our duties; and the inventiveness which democracy has unleashed has provided us with a mechanical opportunity which we have

been too lazy, too selfish, and too stupid to exploit for common ends. Today we are hovering between two worlds, one dead, the other—it would seem—powerless to be born.

Real democracy, as we see it, is the middle choice between these two extremes and at no time for years has it been so necessary to examine the contents of this democratic pattern as it is today. Democracy must encourage order; it must be efficient; it must reduce to a minimum waste and loss of motion. There must be authority. Rank individualism must be suppressed. We borrow this from totalitarianism, the little-or-no-choice philosophy.

Democracy must preserve these characteristics of the planned society, but it must guarantee to the individual some inalienable rights—rights beyond the arm of kings, beyond the arm of government, beyond the arm of majorities. These rights were never better stated than in the Bill of Rights attached to the Constitution of the United States of America. "The right of the people to keep and bear arms shall not be infringed. . . . No soldier shall, in time of peace, be quartered in any house without the consent of the owner, nor in war time but in a manner to be prescribed by law. . . . The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated." The right of free men to trial and justice is specified: "No person shall be held to answer for a capital or other infamous crime unless on a presentment or indictment of a grand jury. . . . Nor be deprived of life, liberty, or property without due process of the law; nor shall private property be taken for public use without just compensation. . . . The accused shall enjoy the right to a speedy and public trial by an impartial jury. . . . No fact tried by a jury shall be otherwise reexamined in any court of the United States than according to the rules of common law. . . . Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted."

These are the fundamental rights of free men. In such documents live the sum of man's victory over savagery and oppression. These elements we take from that horn of the dilemma which provides an allowance for choice.

How can we combine the good things from these two divergent philosophies and avoid the pitfalls of absolutism in both?

Aristotle reminds us that freedom is always achieved through obedience to self-imposed laws. It is a reminder that there must also be authority vested in leaders, and this always involves obedience. We are free men when we obey because of desire. We are slaves when we obey by compulsion. The last two thousand years have seen many ups and downs in the battle between freedom and compulsion. The idealism of the Periclesian days in Athens was a world high. The absolutism of the Caesars, which

lowered man into the depths of the Dark Ages where he did not raise his head for a thousand years was a world low. Sporadic times followed. King John signed the Magna Carta in 1215. Oliver Cromwell's uprising in 1648 ended with the beheading of an English King, Charles I, in 1649. The Renaissance was in full swing; men were demanding freedom. Great things were stirring on the American continent. Jefferson was talking about the rights of the people at the time Alexander Hamilton was hurling back "Your people, sir, is a great beast." The French led Louis XVI to the guillotine in 1793, and the fighting cry was "Liberty, Fraternity, Equality"—a cry which continued, incidentally, for just one hundred and sixty years.

The struggle is on today. The small nations cringe but accept an absolutism imposed by force. The world is taking sides. Even here in America we are asking how many rights can we give up and not surrender everything? Which of the rights that we surrender for an emergency can we get back? What major objectives are so vital to the care of a democracy that they cannot be sacrificed? These are the questions we must face if we are to train leaders. These leaders at least must understand the things we are willing to fight for. If we are to defend territory, we must know its boundaries. If we are going to fight for principles, we must know the principles for which we fight. As educators, and I use the word "educators" in the broadest sense, including recreation leaders and camp directors, we may have sincere doubts and misgivings as to how to defend democracy, but we may at least say that the tenets of democracy do not sanction repressing honest questioning, stifling freedom of discussion or abridging academic freedom. Only upon such a basis can free man be expected to fight to preserve freedom for himself and his children.

When this war is over—win, lose or a draw—neither this nation nor any nation of the world is going back to the pattern that existed before 1914 or the one which existed before 1938. Great social changes are in the making, even in England. There many of the time-killers of modern society of the amusement type—movies, radio, night club, etc.—are curtailed. In their choice of leisure-time activity, people have stepped back to the pattern of the 18th century—they are reading more, thinking more. The hourly fear of sudden death has made them more introspective. The great mass of the little people who have endured so much, who have been so loyal and self-sacrificing, so brave and so cool—called by one commentator, "the unknown heroes of the war"—these people have an eye on the social changes. They are going to ask from the politicians better things tomorrow. They see a great leveling process going on, leveling caused by taxation, by decree, and by German bombs. Public schools are cutting their costs and widening their scholarships. The rigid line between the director caste and the employee caste is breaking down. Even the rigid military castes in the army are crumbling. Thousands of hospitals—to be

exact 3,100—have been taken over by the government and reconditioned. A thousand new operating rooms have been built and equipped. The government has done in less than eight months things that would have been accomplished in eight years or maybe eighty years by voluntary contributions. The same thing is happening in housing. Even sociologists are pointing out the tremendous advantages the evacuated children are enjoying in country areas. The war has brought forth men who will not leave the possessors of inherited powers in their same commanding positions.

What rights must we preserve in the crisis? What social changes shall we demand? What seeds shall we plant now that will grow into the fullness of the grain for our children? These are questions we must answer, and the problem of recreation is inevitably one of them.

We were well set once on the path of good things for all under the philosophy of Thomas Jefferson, upon whose shoulders stood Horace Mann and the democratic leaders of these days. We jumped the track but began to think about getting back on it again under the philosophy of Roosevelt—not Franklin, mark you, but Theodore. He began to wave the big stick and laid the basis for the Sherman Anti-Trust Law and for the making of a workable democracy. Tremendous steps have been made since in curbing wildcat investments, in better food and drug laws, in the establishment of inheritance and income taxes, in curbing excess profits, and in establishing old age pensions, workmen's compensation, and various phases of social security.

If this progress is to be continued after we temporarily relinquish certain rights for the present crisis, what must we maintain as a philosophy and what principles shall we lay down?

First, we must recognize that individuals have rights. How many and how vital these shall be is important. We must have rights within the Army and outside the Army. We were overjoyed on December 4th with the appointment of Paul McNutt to a position where he could coordinate all welfare work. We soon found, however, that his efforts were to be limited to the community outside the training camps. The Army's plan inside the camp, according to Major Hinman, Assistant to Colonel Pfeil and Colonel Rose, calls for rigidity. Its leaders say they will have their hands full instructing green civilians. They are asking for "military discipline, respect for the flag, and allegiance to the nation." "It is not our job," says one, "to teach the Army what is right. It is simply our job to teach them to fight for what is right as set down by the government." Does this have a slightly familiar ring of "Conform, obey, fight"? The "broad recreational program," as interpreted by the general staff, consists of movies, dances, hostess houses, camp theatricals, and athletics; and reading consists of fiction, biography, and travel. Books on controversial political and social questions will be few and far between.

Outside many of the camps vice is rampant. Said one high official, "The Army has been mechanized; vice has been motorized." Are these the rights we demand for our boys who are leaving home and going into a year of training to save our American way of life?

When this crisis is over, what other rights must we demand? What are the rights that have to do with jobs, the nightmare of American youth—a chance to work, to gain respectability, a chance to serve the community? What are our rights about health? Are all men going to have a chance to benefit from the marvelous discoveries of science and medicine or are these miracles of science to be limited to a few of the wealthy and a few of the paupers? What about our rights in connection with education? Are we going to have a chance to expand our educational opportunities to meet the needs of a new era? What about our rights in the whole recreational field? This age-old drive, born in every child anew, to participate in activities—to run, to jump, to slide, to play games, to discover the wilderness area of his country, to guide a canoe by the stars—will it be served? What about the opportunities to express himself in the fields of crafts, pottery, leather, silver, brass, and wood?

What about the possibilities in music, science, social science—possibilities to offset the routinization of work and to release the creative impulse through recreational activities that help lay the basis for our will to live? Are these rights and others to be preserved? What about the rights of every child to have camping experience—experiences in caring for one's self and others in the open—experiences that can come only from the close contact with nature, thus providing an enrichment of the schoolroom experiences in science, music, arts, crafts, and other areas of education? What about the rights of the child to have experiences in group living that can come only in the environment of the camp, thus acquiring a sense of belonging and a chance to lay the basis for individual and social fitness in democracy? Are these to be the rights of a few who are wealthy and a few who are willing to accept charity, or are they to be the rights of all?

Second, we must recognize that the individual has responsibilities. This involves discipline. He has a responsibility to work, to serve his group. With work looming large as one of the individual rights and looming large as one of his responsibilities, should that not be our first great concern? The individual has a responsibility, also, to curb some of his rights, voluntarily, in the light of the good for all. Groups with vested interests and jurisdictions, organized to fight for their own individual rights, have a responsibility to curb these in the light of the good of the group.

All of these involve discipline—not necessarily the discipline of repression but the discipline always involved in the interrelationship that goes on between the individual and his group; self discipline because of want rather than discipline that comes through obedience from fear. Pres-

ident Edmund Ezra Day of Cornell University so well stated it recently; he said, "The fate of nations is in large measure a matter of the disciplines they develop. This is true in periods of peace; it becomes strikingly true in times of international conflict. Right now, America is confronted by hostile nations that have effected discipline both formidable and threatening. These enemy powers of Europe and Asia view the democratic way of life as soft and spineless. They sneer at our lack of national solidarity. They charge us with being disillusioned and disorganized—sickly if not crippled, weak and vulnerable. They assert that our very ideals of freedom and loyalty are incompatible." This, as Day and others have pointed out, involves discipline of the mind. It holds the individual to the responsibility of considering all sides of subjects in an unbiased way, objectively. In other words, it involves intellectual honesty. It involves discipline of spirit. It involves tolerance—willingness for others to live their lives. It involves a large portion of forgiveness which must be exercised on a large scale as we begin to heal the wounds of the world, now being saturated with saline solutions.

Above all else, it means a discipline of the body. There is plenty of evidence on all hands that we have succumbed to a softness closely allied to comfort and ease. The sitting habit grows on us. But the real discipline of the body comes in action. Power is built in use. If we are to build a strong nation, we must restore some of the disciplines of the body well known to the pioneers who laid the foundation of this nation.

Our third principle is that loyalties can be built. A cursory study of civilization will prove to us, beyond doubt, that loyalties are built when men have a chance to serve. They are built through giving and not solely through getting. A nation or an individual pampered with comfort and ease seldom fights for its elemental rights. The numerous recent surveys have indicated that the level of social consciousness of our young people is declining rapidly. Their unwillingness to serve the group and their willingness to wantonly destroy public property are only two bits of evidence.

One hundred fifty years ago we had fanned to a flame the fires of democracy. "Give me liberty or give me death" voiced the thoughts of common man. In the years that followed we slipped back into comfort and ease, into mining our natural resources, into a softness that reached to the very heart of our society.

We saw this spark fanned to flame among the youth of the Russian revolution, we saw it with the Sons of the Wolf in Italy and with the Hitler Youth. The thesis was not comfort and ease, unless as a far away objective, it was service or, as Guiseppe Garibaldi said in another day to his Italian patriots, "I ask you to follow me on forced marches, with scant rations, with all of the hardships that man can endure, to defeat and to death, but for an ideal"—and they followed him. President Cutten said recently on the American Town Meeting of the Air, "When we treat our young people

as craven and spineless and irresponsible, they will respond in kind, but when we demand and expect of them lives of free, energetic, and independent citizenship, they will not fail us but will go beyond our fondest wishes."

If these loyalties are to be built, educational leaders, always including the recreational leader and the camp director, have important responsibilities in setting this pattern during the educative period. Particularly in the fields of recreation and camping, choice becomes an essential element. Choice, as we have seen, unless so guided by good leadership to create a spirit of self discipline, leads to disaster. In order to avoid this situation, the school has leaned over backward in eliminating choice, thus becoming totalitarian in its approach. This fault has not been entirely avoided by the recreation leader or the camp director. Too many times, for the sake of discipline, the camps have been cantonments of young people, resembling more the Hitler Youth and the Sons of the Wolf than the camps of democracy.

Each group of young people, extending even down to the relationship of the parents to the child in the home, must go through the democratic process anew. They must relive in a short time the experiences of thousands of years of the race, through which the democratic process was worked out. They must realize from the beginning that there are certain rules, laws established for the good of all, based upon the experiences of the ages. Many of these are not open for debate except in a general way. They have to do with the preservation of life, rules of safety, and other provisions for the protection of the individual and the other members of his group. The reasons for these may be talked out so that the child realizes that they are not just arbitrary but, rather, the result of many disasters.

Beyond these set rules there are many situations, particularly in the field of recreation and camping, and there should be many more in the fields of public education, where the leader and the children can go through the whole democratic process of reasoning, questioning, discussing, listening to minorities. Thus they can, eventually, establish rules and procedures under which they can act. When children enter into the processes of formulating rules and regulations, they are much more likely to obey them. They become self-imposed rules rather than superimposed rules. They become "our" rules instead of "your" rules. Mistakes are made, disasters may even occur, as they have in the history of the race. Leadership uses these as great teachable moments. Oftentimes they are moments when we can utilize the conflicts of emotions for the redirection of behavior.

Our nation is taking the long, long road in attempting to accomplish these outcomes. We are laying ourselves open to the acquisition of inefficiency, of softness, of disintegration, through individual and small group lawlessness. We are attempting to develop new methods of teaching the

qualitative things of life. The process of developing these techniques is slow; some say too slow. Some say disintegration will come before we attain results. We are attempting to preserve individual rights. Some say these lawless individuals will destroy the group. We are attempting to establish self discipline through education. Some say the process is too slow. We have, however, committed ourselves to this procedure and all elements in the community must bend their combined efforts to the production of results.

The question is: Can we develop leadership? Can we develop new techniques in the home, the school, on the playground, in the camp, to teach qualitative outcomes? Can we do this realizing that we have a time limit? Depending upon this outcome, history will answer the question: Did they try this idealism, this democracy with its freedom and choice, ten thousand years too soon?

Circa 1942–1943.

The Aristocracy of Virtue

Our earth circle has shrunk to an overnight journey so that now there is literally no East or West. The writer's own boyhood circle had a radius of fifteen miles—the distance from a farm to the county seat. Young people's circle today is the equator and pole to pole.

We have long since passed the time for framing highsounding phrases, passing resolutions, writing credos, and sending the Voice of America around the world telling everyone how good we are. It is no time to point to mistakes or undemocratic tendencies in China, Russia, Indonesia, Spain, Greece, or any particular section of our own country.

The report *To Secure These Rights* has emphasized the problem in our own backyard. This report well states the urgency of the situation. It says:

> Twice before in American history, the nation has reviewed the status of its civil rights. The first scrutiny, when the new Constitution was ratified in 1791, resulted in the first ten amendments—the Bill of Rights. Again, during the Civil War, when it became clear that we could not survive "half-slave, half-free," civil rights moved forward with the Emancipation Proclamation and three new amendments to the Constitution.

Today there are compelling reasons for a third reexamination of our civil rights—to eliminate abuses arising from discrimination on the grounds of race, creed, national origin, or social and economic status:

1. A moral reason. The United States can no longer countenance these burdens on our common conscience, these inroads on its moral fiber.
2. An economic reason. The United States can no longer afford this heavy drain upon its human wealth, its national competence.
3. An international reason. The United States is not so strong—the final triumph of the democratic idea is not so inevitable—that we can ignore what the world thinks of us or of our record.

Now is the time for action; it may be much, much later than we think. The problem is more than gathering facts, more than words and phrases.

What is the Problem?

The right to safety and security of person: Men must be free to move from place to place and from country to country. They must be free to express their talents. They must feel that individuals are safe and that justice is equally distributed by the courts.

The right to citizenship and its privileges: All citizens must feel that they have an opportunity to express themselves from the forum and through the ballot. This situation does not hold today for many Negroes of the South or the Indians even where strictly legal rights exist. We have denied citizenship to Japanese and Korean immigrants and are withholding citizenship from the people of Guam and Samoa.

The right to freedom of conscience and expression: Freedom to express one's viewpoint is essential in a democracy. Such expression should be curbed only where there is a clear-cut danger to the wellbeing of society and the nation. Dissenting groups should be heard as long as constitutional means for change is advocated.

The right to equality of opportunity: Legal rights may be broadly expressed but may be quite meaningless unless individuals have an opportunity to profit by and enjoy good education, adequate housing, health, and recreation services. These basic rights of equality are denied many people throughout the nation and the situation in our own national capital is such that it is a discredit to us in the eyes of the world.

What is the Loom?

Unquestionably, federal, state, and local laws constitute one phase of the loom upon which this democratic pattern must be woven. Yet the real essence of the loom exists in the hearts of men. Nowhere in the whole realm of educational activities are there so many opportunities to put into practice this aristocracy of virtue as in the sports and games in physical education and recreational activities. Here, beginning with the games of childhood and ranging up through our athletic sports, there is an opportunity to classify individuals based upon worth. If an individual can contribute, the group will want him.

Therefore, the belonging concept is based upon achieving. Thus we can supplement the word "tolerance" by the words, "need," "want," and "one of us." Tolerance, after all, often indicates a lack of want. In other words, our tendency is to talk tolerance about things we dislike.

More and more, youth is being judged upon the basis of achievement. Probably no area in education or in community life has shown so much advancement as that of physical education activities in the last decade. Over the years there has been a mixture of Smiths, Browns, Murphys, McGraws, DiMaggios, Sarazons, Luckmans, Goldbergs, Danowitzs, and Robinsons. Why? Because they can perform. They belong to the aristoc-

racy of virtue based upon performance. Jackie Robinson and Roy Campanella are playing baseball against teams in Georgia and with general public approval. Levi Jackson is captain of the Yale football team and Harvard has a Negro boy as manager of the team. A fraternity at Amherst has defied the national organization and Pennsylvania State College's football team refused to play unless the Negro team members could play also. Numerous basketball squads with all shades of difference of race, religion, and creed play against teams from all over the country in Madison Square Garden. Harrison Dillard was selected as the best track performer on the US Olympic Team. Many of these things could not even have been discussed without passion ten years ago.

The fight is not over. In many parts of the country Negro members of our own profession cannot attend sectional and national meetings. In some places they cannot be represented in our national organizations. At some colleges and universities they are still on a quota basis. Outstanding Negro athletes cannot participate in the American Bowling Congress or in many of our golf tournaments. Intersectional athletic contests are very embarrassed when playing in the South and there is even the hint that the Sullivan Award was partially determined by a negative vote from the South, although that should in no way detract from the worth and achievement of Bob Mathias.

What is needed today is courage, and great credit must be given to those who risked public opinion to carry out this concept of freedom of opportunity. Fortunately public opinion all over the nation is broader than we thought. Let us salute the people of Atlanta—civilians, city officials, and editors—who welcomed the Dodgers to the South. Let us hope that more colleges and universities, more lawmakers, more Washingtons, Birminghams, and Memphises, more members of governing boards of our national and district associations, will have the courage to hold high the Jeffersonian concept of "the aristocracy of virtue."

The Belonging Youth Is Loyal

The belonging youth is loyal to his group—that is what gives him the sense of belonging. It is those who are beyond the ring of citizens, the foreigner, the family in another group, the kid on the other side of the tracks, or the owner or guardian of goods who is not known—these are the people who do not count. Such outsiders are "you and yours" as compared to "mine and ours." Group tensions arise because of differences in customs—ways of living, eating or dressing, plus, of course, ways of worshipping and differences in language and race.

An old educational principle. Primitive people recognized that youth must be inducted into the group. They recognized that this must be an emotionalized process utilizing ceremony, song, magic spells, purification of body and soul, and all other ways of tapping the imagination. The stage settings were dramatic, the dancing flames of immense camp fires with all the mysticism and magic of darkness and shadows heightened by the rhythmic chants of hundreds of singers.

By these means, great flood tides of emotions were loosened. It was a time of decision, purging the individual of all selfish motives, and at the same time, a consecration of self to high group ideals. *These were teachable moments* when life decisions were made, moments when halting, half-hearted, good decisions became set in dramatic behavior patterns.

Thus did the ancients believe in the importance of the belonging concept. A classic in history, of course, was the oath taken by the Athenian youth. Note the group concept in this ceremony.

> We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city laws and do our best to incite a like respect and reverence in those above us who are prone to

annul or set them at naught; we will strive unceasingly to quicken the public sense of civic duty. Thus in all these ways we will transmit this city not less but greater, better and more beautiful than it was transmitted to us.

American Indians remain to this day an excellent example of the use of ceremony at the time of adolescence. We have the recent incident of a whole Pueblo tribe defying the United States government and announcing its readiness to go to jail and stay there, over the issue of the suspension of the initiation training of its boys. The government at Washington knew nothing, but assumed that boys are bad boys, and that most Indians are bad Indians. The tribe knew that its hold upon the future, the persistence of its tradition, of its religion, of its emotional orientation and its ancient soul which involved the world-soul were dependent on adolescent disciplines. The tribe prevailed. We who were close to the Indians watched the disappearance of boys from public view. Even their fathers saw them no more. After sometimes a year, sometimes eighteen months, the boys returned—from the underground kivas, from the pathless areas of the Sagre de Cristo range, from the hidden crag where perhaps burns the mythical everlasting fire. Radiant of face, full-rounded and powerful of body, modest, detached—they were men now, keepers of the secrets, houses of the Spirit, reincarnations of the countless generations of their race; with reconditional reflexes, with emotions organized toward their community, with a connection formed until death between their individual beings and that mythopoec universe—that cosmic illusion, that real world—as the case may be, which both makes man through its dreams and is made by man's dreams. The supreme moment for coordination, integration, and orientation that is destined to be permanent is adolescence. That is a truism to ourselves and to the world of today a sterile truism, an affirmation with no pragmatic consequences. The control of the adolescent tides is less than the control of floods of the Mississippi. We are grateful when, like floods, they subside. Preachment and negative control is still faintly essayed but adolescence rightly, and uncompromisingly, rejects and reverses us. What can be offered adolescence? Why should they be called uncivilized, those aborigines—not the Red Indians alone but the aborigines of all continents—who offer to their adolescents life; who give to their adolescents tasks—the most romantic, the most solemn, the most mysterious, the most burdened with fate—that inherited tribal wisdom can devise; who make of adolescence the crisis of second birth and the marriage of the individual with the race and the marriage of the race with the universe.

Today's feast and fast days, the rituals of fraternities, clubs and gangs bear witness to the place of ceremony in modern life.

Belonging based upon achievement. Outside of our immediate family, the individual who does not belong seeks devious ways to establish his status in the group. The following is an analysis of a case of juvenile delinquency. In brief, a boy was stealing money from lockers, but the use to which the money was put roused the judge's curiosity. The boy would stay at the football field until practice was over and then very conspicuously call a taxi to take the football boys home. He would ride with them and after the last one was dropped miles from his own home, often would walk to his own home, alone. "Why should a boy do that?" asked the judge. Investigation indicated that he did not belong to any important group in the school. He was not an outstanding athlete, musician, or debater, nor did he hold any office or have outstanding grades. He wanted prestige; he wanted standing. The taxi concept was the only thing he could think of.

No man can grow to cultural stature without the belonging concept. That is, without doing something significant for and in the group. Aristotle thought of the good man as the good workman; workmanship thought of in the craft sense as well as the social sense. Man's feet are in the slough of despond, his head is bent low before the mirror or his companions until he has achieved—until men look up to him and say, "He has mastered." The area of achievement is so broad that every man, woman, and child can acquire spiritual life from accomplishment.

It may be that social security will not lead to the elysian fields of which men have dreamed. Social security is always a two-way sword; it must be provided, to a certain extent, for all, but especially for the victims of unforseen tragedy; yet it has a tendency to put a crutch under the arms of man upon which he too readily depends. Man needs the thrill of contests; he needs the uncertainty of the game. His achievement, civilization itself, has been made possible because "man has been kicked into activity by a hostile environment." Response to challenge has made it possible for man to climb to dizzy heights. Man cannot even be satisfied by achievement in one challenge but must continue to have many challenges. The moment he ceases to respond to new challenges he is hopelessly old. Old age may come at the age of seventy or at twenty.

Jackie Robinson is an excellent example of belonging through achievement. He is a great baseball player and, fortunately, is very modest and gentlemanly. He is accepted by teammates and townmates because of his achievement. The fact that he is colored has little significance; he achieves for the group.

Unfortunately, it seems that belonging through achieving is more easily attained in war than in peace. When we were in danger, we needed people from China, Greece, Turkey, and Russia. We needed the Arabs, the Hindus, the Jews. We needed men and women of all types of faith and all

shades of color. When they could contribute, their particular customs and manners, the way they dressed and what they ate or the God they worshipped did not seem to matter. But when peace comes, these differences take on great significance.

Youth is ready. Youth is ready and youth is the time. Many times a day the small child asks, "May I help, may I help?" Too often he is put off with a "No"—it is too large, it is too hot, too sharp, or too something. Sooner or later he stops asking, "May I help?" The older adolescent who wants to come into society is told to wait, wait. Wait for a better job; wait to get married; wait.

Youth responds to this urge-to-do in accordance to a definite pattern. There must be *challenge*. This is represented in childhood games by the word, "It." It is the danger element you hope to master, but the joy of mastery is heightened by the fact that you may fail. *Hope of success* is another element in the pattern. The challenge must not be too great; the hope of mastery must always be kept alive. This hope-challenge pattern is greatly heightened by the approval of associates.

As the activity struggle drive may be expressed low or high on the scale of socially approved activities, education-guidance is essential. Delinquency and play have the same pattern. There is a real challenge, hope of success and social approval in the small group in which the individual moves in each activity. The urge to do something may be expressed in stealing fruit or in playing games where the man stealing second base is pitting his wits against the pitcher, the catcher, and the second baseman, or it may be witnessed in the fighting qualities of a Madame Curie, a Walter Reed or a Louis Pasteur.

It may be stated, almost axiomatically, that if youth is not given an opportunity to express this age-old and worldwide driving urge-to-do in ways that are socially approved, it will find other channels, many of which will be anti-social. The flood waters of emotion in youth may be directed but they cannot be confined or blocked.

Youth needs challenges. Youth must have an opportunity to enjoy activities, to give expression to these flood tides. It is by means of such expression that a young person achieves status in his group. He acquires a sense of *belonging*, and a sense of belonging is absolutely essential to normality at any age. We have kept children young and treated them as babies when we should have been providing serious challenges for them. Young people in their late adolescence have fought wars and, incidentally, have won them. In another era, not too far away, they broke the land and cleared the wilderness, married, and had families at an age when, now, we think of them as children. Young people are emotionally ready for great sacrifices and tremendous effects. They are ready for idealism. Or-

ganized society has challenged only a small fraction of their capacities. As a result of this absence of real challenge, emotional floods create havoc. Like a great ocean liner with engine throbbing and no rudder they run wild. The results, high or low on the scale, have been more accidental than planned. How often these accidental results are tragic is indicated in a report of J. Edgar Hoover stating that the age at which major crimes are most frequent is only *seventeen years and nine months.*

Progress in Technocracy Will Not Solve Our Problems

Man, chained to the powerful forces of nature throughout the ages, has been a slave. The blind forces of wind, wave, and fire made him a straw in a tempest. Life was short, days were dull, and the nights were filled, with terror.

Then mind conquered matter. The mighty earth yielded; time and space lessened their power; even the atom yielded its secret. At long last, man was to be free. He had power, comfort, even luxury. The mechanical era, like a bowing, braided butler, handed him freedom on a silver platter. He flew the stratosphere; his voice circled the earth; motion pictures brought him entertainment, even knowledge; the printing press unlocked worlds of treasures. At last he was free. To technocracy he commended his highest hopes and believed himself to be master of the universe.

So man presumed and acted on the presumption. But he reckoned without the spiritual and emotional forces that had made him. Guiding principles other than mechanical technology had been more important in his fashioning. There is a certain sense of inward things, a close relationship with nature and with the powerful forces of the universe which give him stature.

Technocracy, when relied on as the maker of life, is the insurer of death. Our mechanical system, with its deadly and deadening assembly belt, is reducing work from a creative integrating activity to a frustrated routine with neither beginning nor end and without any kind of unity, wholesomeness, or adventure. A deadly effort is being made to escape its net by subscribing to shorter hours, higher pay, movies, radio, printed thrillers, and spectator sports. There is a danger that man will be cut off from the forces of nature and will become a victim of a false philosophy of sheer individualism. This attempt to escape accounts for the immense increase of psychosis in the modern world. Psychosis is rooted in a century-old denial of the forces that nourish the human soul.

If man, through technocracy, cuts himself off from man and the spiritual forces of the universe, if he tries to live for himself and unto himself alone, he will be destroyed.

But he need not be. The soul-body force can be reclaimed. The group can be strengthened to help man draw more strength from the group. The means of technocracy must be brought under the same control as are the

needs of the soul, of the conscience, and of the heart. To do this we must rise to great heights and must clearly recognize that mastery will come through harmonizing activity, thought, and feeling with the spiritual forces of the universe, not from denying these powerful forces that have made it possible for man to climb to dizzy heights.

How big is your circle? The big question at stake in this belonging and loyalty concept is, "How big is your circle?" . . . .

He drew a circle and kept me out,
Heretic, rebel, a thing to flout,
But love and I found a way to win,
We drew a circle and took him in.

A group of midwest Western Union messenger boys have a code of behavior. One item is: A Western Union boy never steals a bicycle. My comment was "That's fine, I congratulate you." "Yes," said the boy who was speaking; "a Western Union boy never steals a bicycle from another Western Union boy." The code was good but the circle was too small. If one belongs, one assumes responsibility. There is a discipline that is akin to fraternity. To do for others in love and respect is no sacrifice but, a supreme joy. This is self discipline. Aristotle assumed that freedom comes from obedience to self approved laws. Always laws and always obedience, but laws that were self approved. Youth has not often felt this restraining discipline of fraternity.

In this absence of responsibility, youth has been no worse than the adult; young people have been just a little more obvious. Youthful delinquencies are out in the open and many times are more of the irritating type than of major calibre. The adult is more subtle; his delinquencies are more carefully planned and, too often, they have to do with major issues that lay the basis for personal or group conflict within the nation and for wars between nations.

Basically, the whole problem of discipline locally, nationally and internationally, is one of "I-we" relationships. The difficulty in solving it is that something of importance can be said on both sides. We must develop strong individuals with initiative, but we must also develop a group spirit. What are the relationships?

One group representing the "I" concept insists upon the necessity of individual expression. They point out an age-old law that man develops as he faces problems and competition. A biologist puts it, "Man's very intellect and the civilization he has developed have been made possible by the fact that he has been kicked into activity by an hostile environment." Man has lived by his wits and developed Yankee ingenuity. This push conquered the wilderness, developed an atomic bomb, won a war. But this individualism can go too far. One's right, figuratively, to swing his arms joyfully in the air stops before his neighbor's nose begins, and neighbors'

noses are very close these days. We see this abuse of individualism in racketeering, the black market, intolerance, deadly selfish group against group contests. Its beginning may be seen in the behaviour of children. One may, in a half hour, see parents allowing little children to drop peanut shells, paper, or gum wrappers in public places, to throw newspapers in subway pits, waste paper, even garbage, in public parks and out of automobile windows. Too many parents with children push, crowd, and shove their way through life. These seem little things and each act in and of itself is little, but the accumulation means a disregard for others—a lack of group feeling—a lack of a belonging concept. Our circles must be larger. Jefferson called for an aristocracy of virtue. Anyone who qualified could belong. The only qualification was virtue.

What Can Be Done

Childhood, the four to fourteen year period, is the time when children master skills and acquire attitudes. Neural patterns, once formed, are never lost and when the adult or the older adolescent takes up a recreational activity he is likely to select one that was started in early years. This applies not only to sports and games but to crafts and music, science, and art.

We can expand the game situation, challenge, hope of success, and social approval to include innumerable activities around the home, school and community. These can take on not only national but international significance. Young children can become team members in the family if parents set up challenging situations and offer social approval.

Self-government projects must be established in schools. Here, responsibilities must be given in the handling of assemblies, in running various student activities, and even in the conduct of activities around the halls, shops, and grounds.

In the community, youth can take on real challenges of leadership, can organize holiday Halloween nights as civic affairs, regulate bicycle traffic, and assist in parks and playgrounds. This means much more than taking over the administration of a city for a day. It involves a year-round plan of community services.

The whole problem of responsibility, basic to citizenship and to counteracting delinquency, must be attacked at its source or the battle is lost. This source is in childhood and is concerned with giving him a sense of belonging. Crime and delinquency are committed against an individual who belongs to another group. Let "him" come from across the railroad tracks, set him aside as a "this or that"—an attitude the child learns in the home, with the inference that "our" group is superior—and you have a perfect pattern for personal conflict. Bring everyone into a group, present the group with a challenge where everyone is needed, and "you and your" are immediately transferred into "we and our."

The Associated Youth Serving Organizations should probably have been the Association of Serving Youth. Less must be done *for* and more must be done *by* youth. Boy Scouts and Campfire Girls are revising their programs to do just this. Schools must be organized as laboratories of living, and more responsibility must be given to youth.

There must be more opportunities in the community, on a national basis and a state basis; thousands of work-experience camps should be organized and be administered by local units. Billions of trees should be planted, millions of acres of land should be wrested from erosion, fire trails and picnic grounds must be built. Later, hundreds and thousands of communities can be beautified and youth be given a chance to have a part in and a sense of pride in belonging to his neighborhood. Youth will be loyal to the thing for which he has worked and for which he has sacrificed. This whole concept must eventually be given an international turn. Youth of the world must work together on some service project. The youth are ready for it. They are begging us for opportunities to take responsibilities. They can be trusted as much and as far as many of the older people.

We are not going to solve this by adding a few playgrounds and field houses, a few games of tennis or ping-pong, or two weeks spent at a charity camp; this is not the answer. We have to go right down to the source, and the source is below the age of ten and in this first instance, at least, we need organization around the home.

The Key to the solution is service. As soon as the challenge is sufficiently significant, where the contribution of everyone is needed to win a game or to complete a project, the problem is solved. This is basically the old principle that involves the concept of *service*.

Antoine de Saint Exupéry attributed the fall of France to this absence of common causes to serve. In *Flight to Arras*, he writes:

> We cease to give. Obviously, if I insist upon giving only to myself, I shall receive nothing. I shall be building nothing of which I am to form part, and therefore I shall be nothing. And when, afterwards, you come to me and ask me to die for certain interests, I shall refuse to die. My own interest will command me to live. Where will I find that rush of love that will compensate my death? Men die for a home, not for walls and tables. Men die for a cathedral, not for stones. Men die for a people, not for a mob. Men die for love of man—provided that man is the keystone in the arch of their community. Men die only for that by which they live.

If we can revive that concept of pride in the large community group, eventually including *all men*, American youth will continue to hold high the torch of democratic leadership for a war-torn and peace-divided world. We may approach more nearly the ideal expressed by Roland B.

Gittelsohn, a Jewish chaplain, in his prayer at the dedication of the cemetery on bloody Iwo Jima when he said:

> Somewhere in this plot of ground there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses, or beneath a Jewish Star of David, there may rest now a man who was destined to be a great prophet . . . . Now they lie here silently in this sacred soil, and we gather to consecrate this earth in their memory . . . . Here lie officers and men, Negroes and whites, rich men and poor . . . . Here are Protestants, Catholics and Jews . . . . Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Theirs is the highest and purest democracy. Any man among us the living who . . . lifts his hand in hate against his brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony and of the bloody sacrifice it commemorates an empty, hollow mockery.

Presented to the Council on Human Relations, Atlantic City, 8 November 1947.

Activity . . .
Hope . . . Challenge

Physiology and Psychology

You Must Relax—But How?

"Let down—rest your nerves." You hear it everywhere. "Be calm—oxygen debt—acidosis—more sleep." They won't let me alone, too much noise—rush, strain, worry, it's getting me. And so the bombardment continues from printed page, radio, billboard and lectures.

One can imagine the average person saying, "So what? My job is insecure, I'm back in my rent, Susie has adenoids, Johnny needs glasses, I'm not saving anything for old age or sickness, the boss is constantly after me with 'Speed up! more sales, see more people, deliver the goods!' But I must not worry—I must just be calm, relax, recreate!" So intricate is the web in which we are caught, so hopeless a way out, that there is a tendency to say "Well, let's go to the movies."

There is, at the basis of all this, one fundamental problem—*security*. As long as our industry is geared to speed quotas that surpass last year, units to compete against each other, coupled with daily fear of losing one's job, there is no use suggesting temporary relief. These problems are basic and their solution is fundamental. There is every reason to believe that fierce competitive procedure can be tempered and that security can be guaranteed without loss of self respect. After these basic problems have been solved, then we can hope to point out methods of relaxation.

The letdown will be associated with the concepts of sleep and rest. In this connection let us look at the body physiologically for reasons why rest and sleep are necessary and why rush, strain, worry, fear, and hate kill.

To sustain life one must develop heat, and in addition to this the body must repair its own parts. The human body is an engine. It transforms fuel—food into energy. The body is a highly perfected mechanism that generates power and is self-repairing. This, however, it does only under certain very rigid and exacting rules. Sleep and rest are fundamental to these major conditions under which the body functions. Let us look at the body as an integrated whole.

The layman is so much confused over the interrelationship of mind, body, and spirit that clear thinking is almost impossible. Although theoretically we assume the unity of these items, in practice we still think of them in compartments. The true picture is that we must view mind and

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body as a functioning unit. *Mental processes are in reality bodily acts.* There is not even a special fatigue that can be called physical as set apart from mental. Thinking, or the use of cortical cells, is merely the functioning of the brain, and the brain is body. We are also familiar with the effects of emotions on the functioning of various parts of the body and vice versa. This is well expressed in a *New York Times* article:

> There is one part of the body whose integrity and efficient action are indispensable to its exercise. Without the cerebral cortex any spiritual life is as impossible as musical culture is abortive without good ears. A temporary disturbance of cortical balance, as by one cocktail too many, may transform refined spiritual values into a revolting exhibition of maudlin buffoonery. Permanent impairment of this cortex leads to complete mental derangement.

This scientific verdict meets curious resistance in some circles. Since our spirits control our bodies, spirit is more noble, and some people think it would be degraded if bound to a mortal body. Now, this divorce of the mind from its body has no scientific support; it is a methaphysical hangover from an ancient mythology. It is the expression of a habit that is certainly as old as the human race, the habit of filling in gaps in knowledge with speculation and then fooling ourselves with the notion that these imaginations are as good as verifiable facts, or better. This is the origin of all classical and current mythologies, and mythmongering is by no means a lost art in our day.

This self-repairing, thinking mechanism goes into debt and from time to time there must be a recoining, slowing down, at which time debts must be paid. These debts are recognized as forms of fatigue, that tired feeling, and exhaustion. There is, in reality, only one fatigue, but it has a number of characteristics we may recognize as coming from various causes. Those fatigues may be roughly characterized as follows:

1. *Big-muscle fatigue* or that fatigue we have thought of as coming from activity involving the big muscles—The body has used up some of its resources in a very natural manner, and fatigue followed by sound sleep is routine. In this type of activity, combustion has been complete, glandular secretions have been burned up, the body is run down temporarily, and a time for repair is welcome. This type of fatigue is very wholesome.

2. Fatigue that results from *concentrated activity of the small muscle-nerve groups*—Activity of this type has to do with thinking, maintaining posture and attention, and making difficult adjustments; it leads to fatigue that is quite different than the first type. This kind of activity brings about little stimulation of circulation and an unbalanced secretion of the endocrine glands. The resulting fatigue leaves one jumpy, intolerant, and unable to concentrate. This fatigue may very easily be a forerunner of exhaustion when one is so keyed up that he finds it very difficult or impossible to

rest. Those people want to go, go, go; their friends say they have great nervous energy and sometimes they think so themselves; they have difficulty in getting to sleep, wake up with a jump, and find it difficult to stop short of utter collapse.

3. We have also a type of *emotional fatigue* in which the individual is highly charged with glandular secretion, largely adrenalin, and in which there is little opportunity to act—you want to do something but there is nothing you can do. This type of fatigue is often noticed in spectators at athletic games, and in people who have been subjected to anger, fright, or the shock of bad news. The shell-shock fatigue of the war is a good example. This type of fatigue can be very serious. It is difficult to combat and many times may be fatal.

Fatigue is caused by the accumulation of the waste products from the process of food being broken down into heat and energy, together with the running down of certain brain centers, and the wearing out of parts. Sleep and rest are times when reverse processes set in; fatigue products are eliminated, energy is restored, and worn parts are rebuilt. Much of the second and third types of fatigue are peculiar to modern civilization, particularly in the increase in the number of customs and conformities that cause inhibitions. It takes energy to be nice, to please the Joneses, and to refrain from doing what you want to do. Every time the basic animal *I-drives* are thwarted in favor of some social customs, nerve energy is expended. Those I-drives are strong because they are old and basic; social drives are weak and artificial because the manners and mores of civilization constitute a veneer. Crile has shown in his investigation of both lower organisms and man that the cells of the brain may actually disintegrate under fatigue and exhaustion because of long periods of forced adaptation to unnatural conditions. If this goes on far enough, permanent injury or even death may result.

Crile has also shown how the growth and development of the brain has made possible these many phases of fine adjustment. Thus brain centers run down during activity and energy is accumulated during rest and sleep.

Perhaps enough evidence has been cited to show that the brain of both the teacher and the pupil is an infinitely delicate energy-transformat that responds to light waves, sound waves, and to changes in infinitesimal chemical and physical stimuli, such as taste and smell, touch and pressure. It is this exquisitely sensitive mechanism, this living dynamo—the brain of the pupil—that in the schoolroom is being activated by the teacher and by the text in the process of education.

In comparison with the brain of lower animals, however, the capacity for continuous activity is characteristic of the human brain alone. A fox, a lion, an antelope, our domestic animals, show no such continuous activity. Animals divide their time into periods for securing foods, for procreat-

ing, for sleeping and loafing. Man works all day and worries at night.

Whereas our ancient progenitors developed a higher outburst of speed in fight or flight, and whereas they developed their special senses more exquisitely than man, the brain of men continually grew larger, and with this increase in the size of the brain, there evolved an increased capacity for sustained activity with a corresponding decline in the keenness of the special senses.

The brain cannot initiate power. The power comes to the brain from outside itself. The source of sustained energy is primarily in the hormone of the thyroid gland. The thyroid gland alone does not produce the emergency outbursts of energy. The adrenal gland, in collaboration with the thyroid gland, governs the outburst of energy in fight or flight, hence in the emotions. The adrenal gland may be regarded as the power station or brain of the sympathetic nervous system. The adrenal glands activate the sympathetic nervous system and cause the heart to pound, the blood vessels to change their caliber, the face to flush or blanch, the hands and the voice to tremble, the mouth to become dry, the eyes to stare, the pupils to dilate, and the skin to exude sweat.

"The excitation of the adrenal sympathetic system in the emotions of man and animals affect every cell of the body—more intensively in the lower animals and in lower races of man than in the higher races; more intensively in children than in adults" (Jay B. Nash, *Interpretations of Physical Education*, Vol. IV. Cranbury, N.J.: A.S. Barnes, 1933, pp. 102–103).

Crile summarizes very well in the following lines. "It is a phylogenetic recall. Under the emotions of fear, hate, jealousy, and anger or sex excitation, the processes of education, of reason, of memory, or imagination, along with digestion, will be suspended. Neither the educator nor the pupil can exercise his mental facilities during phases of emotional excitement as the phylogenetic older emotions relating to procreation, to fight or flight, disposes the newer ontogenetic processes of reason, memory, imagination" (*Ibid.*, p. 115).

How is this whole restoring process tied up with sleep and rest? Let us examine separately, as the educative problems relative to them are quite distinct.

Sleep is the raising of the threshold of consciousness when the restorative processes become quite voluntary. While sleep is a time to dispose of certain fatigue products, its primary purpose is to provide an interval for the repair of parts. Hence, in sleep the building-up process goes on very rapidly. So important is the building-up process that animals can live longer without food than without sleep. While men have been known to go without food for many days, they tend to show distinct abnormal tendencies at the end of forty-eight hours. Very little is known about sleep, but we do know some of the basic processes that go on during sleep

and recognize their importance. Eight hours for the average—an hour added for children or adults who have been subjected to strain—is of paramount necessity. Sleep is the great restorer. The body can stand a great deal of punishment if it gets plenty of sleep.

Our most difficult task is the consideration of rest. What is it—when does it take place—what happens during rest?

We must be very clear in the beginning that *sleep does not represent our only rest.* Rest may be said to be the recuperative time of muscular cells; while sleep is the recuperative time of the body as a whole.

During muscular contraction glycogen is broken down into lactic acid; heat and energy are released. At this point, namely, at the beginning of the relaxation phase of the contractual cycle, the human body shows a marvelous adaptability. By means of a chemical reaction this so-called waste, lactic acid, is resynthesized, transformed back to glycogen. This is not done without expense, namely, about twenty percent of the lactic acid must be burned to make possible this chemical transformation. It is during this relaxation period, in the process of burning, that the body needs oxygen. In other words this oxidation follows the same law as that of the burning process in a furnace or in the case of a candle. If sufficient oxygen can be supplied and if this relaxation period is long enough, this resynthesis is so effective that activity can be prolonged for many hours without apparent fatigue. With an ample supply of oxygen and a long-enough rest period, very little lactic acid seeps into the blood. A marathoner can run for fifteen or twenty miles and show scarcely a trace of fatigue products in the blood. This whole process depends upon two conditions, both absolutely essential: (1) an ample supply of oxygen, and (2) a long period of glide, that is as compared to the stroke period. Thus we see that rest is something spread out throughout the day. It is the relaxation phase in the muscular stroke-glide process. The law under which the body operates demands rest rhythmically.

Rest is not one thing and exercise another; rest is the relaxation phase of the exercise cycle, that is, a part of exercise. When activities are mild and the relaxation—the glide phase of muscle—long, we think of it as rest. When the stroke—muscle contraction—is long and the glide short we call it exercise. When the glide phase becomes still shorter, we call it strenuous or vigorous exercise. Rest, then, is not provided merely at night or by taking a nap after dinner. Rest is something that is required each moment, each second, throughout the day. It means a maintenance of the glide balance in this glide-stroke formula.

Thus, we see the necessity for relaxation—slowing down the muscular engines. Rushing from one place to another, maintaining rigid posture, fretting, worrying, fearing, all increase tension, which is the stroke phase of the muscle cycle, at the expense of the glide. Without sufficient glide, fatigue products cannot be eliminated. This lays the basis of fatigue,

exhaustion, and collapse.

The practical question, of course, rises as to what can be done about it? How can society and the life of the individual be so organized as to take advantage of opportunities to relax and slow down the body engines so that we shall not pile up unreasonable fatigue debts?

Much of the responsibility of this slowing down rests in the home, school, and other community organizations. Children cannot be expected to realize the dangers of strain, much less take any steps to correct them. They become victims of the society in which they find themselves. Adults set the pattern.

In the home a leisurely tone can be struck. Voices can be kept low, radios can be kept low, meals made charming by pleasant serving and diverting conservation. The very color tone of the room may be made soothing. The day's schedule may be so planned that one is not constantly behind, rushing to catch up. All of this may very readily cast a spell over those who come within its influence and thus have very definite health results, to say nothing of adding to the aesthetic value of everyday living.

The school has a very distinct responsibility. Here again voices may be kept low; the atmosphere of the rooms, pleasant; the relationships between teacher and pupil, friendly. Time may be allowed for children to pass leisurely from room to room. Rushing children to gymnasium, hurrying their dressing procedure, pushing them during the class instruction, rushing them, breathless and perspiring, into the next class—all these procedures may easily neutralize all of the beneficial effects of the class and set a very unwholesome tone for the whole day. It is a responsibility of the school to create an atmosphere that will be conducive to confidence and composure.

The community as a whole has a responsibility for the elimination of noise and a slowing of the tempo of living. Solving bottle-neck traffic problems, the introduction of open spaces, and other phases of proper city planning all yield beneficial results.

The best point of attack will be the individual's regulation of his own life. He will in some instances be compelled to take hold of himself and, as a result of judgment, lay out a plan of procedure—else what's a cortex for?

Sleep will be one of the essentials, but an average of eight hours will be sufficient, as stated above. An hour may be added to this now and then when the individual has been under special strain.

The real problem, however, will be in slowing down during the day. Here the individual must manage himself as he would a child. Getting up a few minutes earlier in the morning will make possible a more leisurely dressing and toilet procedure. There will be an opportunity to eat breakfast with a sense of calmness, possibly to glance over the morning paper. *Important health habits respond to this rhythm.* During the day one can learn to walk with many of the muscles relaxed, too often one rushes to an

appointment or a committee meeting only to wait many minutes for others. On walks out of doors, carrying a cane slows one down; one just cannot rush across the park, stumble over a dog, knock a child down at play while carrying a cane—it is just not done in good society. One responds to the dignity of a cane just as one responds to entering a church.

When interviewing people or in necessary conversation, one does not hasten the procedure by wrinkling his forehead, tapping the table, and sitting with all muscles tense. Calmness is physiologically better, and in addition conveys confidence. Even on commuting trains and subways one can relax. If one is really intelligent he can carry a small book in his pocket. Even if he is late he cannot hurry the train and he does have a chance to read.

Drivers caught in traffic could sit back and relax. It does no good to blow the horn constantly, glare at the man ahead of you, be nasty to your family or your car companions. Everyone wants to go. People are not holding you up because they have it in for you. One of our greatest fears seems to be that we may, sometimes in life, be caught alone with an idea.

In reading one can very easily assume a comfortable position. There is no value in sitting like a tin soldier. Forget about your posture, take the most comfortable position possible, pay no attention to what the people around you may think. Men may do routine work or march without danger of fatigue for eighteen hours, but men collapse in a few minutes from standing at attention.

One should be sufficiently intelligent to recognize the oncoming of tension. When you get all stirred up, you irritate your friends, the pitch of your voice gets higher and higher, you can't get to sleep in the evening, a touch of indigestion is apparent. Those are all danger signals. Disregard them and you are headed for disaster. When those things become too apparent, you should have a remedy. You should have some hobby, something you like to do, not simply one your wife or the Joneses think you should like to do. This hobby should be one into which you can throw your whole self, in which psychologically you are integrated. Your hobby should be some supreme personal enthusiasm—an afternoon of golf, a game of tennis, a walk in the hills, a rubber of bridge, a quiet evening at home, spading in the back yard, making a piece of pottery, driving alone in the country, anything—it's nobody's business what it is, just anything that *you* like to do.

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Make Your Subconscious Mind Work for You

We have known for a long time that a large majority of our experiences, possibly ninety-five percent, are lost in the subconscious. Like an iceberg, a very small part is above the surface. Can this vast amount of experience we have had and almost forgotten be made available in solving today's problems?

Elihu Root, while Secretary of State under Theodore Roosevelt, told the members of the graduating class at Colgate University about the great gift and power that is everyman's possession, which older science called "unconscious cerebration." He said he had to thank W. B. Carpenter, professor at the University of London, for his knowledge of the subject, but that it was a power he, Root, had developed to such a degree that he was able to "charge his brain," as a physical organ of thought, with a dozen difficult problems of state, and trust it to work out the answers for him during the time when he was compelled to turn his entire attention to other matters. He tried to persuade the young men that this gift could be made to multiply their usefulness in life enormously, but he was laughed at for his pains.

The answer to the question, "Can we put our subconscious mind to work?", as Elihu Root found in his own experience, is "Yes." The big question, of course, is "How?" When this is mentioned, a great many people raise their eyebrows and laugh as the young men did at Colgate. Others frankly say, "It is impossible—what is lost is lost." Others call the attempt "witchery." Others associate it with some type of improbable telepathy.

Secretary Root gave Professor Carpenter great credit for stating this principle of using the subconscious. This was a just tribute. Others since the day of Professor Carpenter have confirmed many of his conclusions. It is amazing how the findings of modern scientists agree with Carpenter's book, published in the 1870s.

Twenty years ago Washington Platt, industrial chemist, and Ross A. Baker, professor of chemistry at the College of the City of New York, stubbed their toes upon this same power and gift without knowing what it

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was they had rediscovered. They called it scientific hunches and studied its ways and operations with the aid of several hundred research scientists. The *New York Times* reported their findings in March 1931, and in October of that year *The Journal of Chemical Education* published their full paper on this subject.

They reported that if a man faithfully concentrated his thoughts upon a problem, under the power of the will, his brain activity would acquire a momentum that would keep it at work on that problem, even during the period when he would be compelled to turn his conscious attention to other matters. They gave evidence to show that brain activities upon more serious problems continue even during sleep, and they insisted that we may trust the results of such thinking as they are "flashed" to us from time to time.

Anyone can try out this theory. You may want to recall the name of an individual, an associate, or a member of one of your classes. You can see the individual standing before you accurately recorded—height, weight, color of hair, eyes, smile, and voice, but the name is gone. Consciously, drop this question into the subconscious mind. Say to yourself, "I must remember the name."

I have found it valuable to go through the alphabet, if I am in a hurry, repeating a, a, a; b, b, b, until finally I come to m. Something tells me I am very close and all of a sudden, out from the memory of old comes Mooreland. There is a warning, as in a children's game, that says "you are getting hot." Then comes the name. Without going through the alphabet routine, wait a little and you will have a flash—anywhere—walking across the street, at a party, riding in a car, or in a wakeful period at night. If an experience is firmly rooted at one time in your life it can be recalled.

Possibly akin to this, but not wholly, is the ability of an individual to set his subconscious alarm clock to get up at a nonroutine hour. If the getting up is really important, you set your subconscious watch well before the alarm clock goes off. Under such circumstances one will likely be restless and probably wake up a number of times. For this reason it is wise to set the alarm clock so your sleep may be more refreshing.

The paper published by Drs. Platt and Baker is full of illustrations furnished them by several hundred research scientists with whom they were in correspondence. One great scientist wrote that he had received the flash answer to a mathematical problem that had bothered him for months, as he was crossing Park Row, New York. The experience so stopped him that he was nearly killed by a bus.

Another illustration of the subconscious mind at work is the way in which it is organized in the individual's attempt to memorize poetry or ritual. At the end of a long period of trial and apparent failure you almost give up and say, "I can't make it. This must be letter perfect by tomorrow night. I can't do it." You go to bed, get a good night's sleep and in the morning the sequence of the ritual is crystal clear.

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I stumbled onto the idea of this subconscious mind many years ago. Actually, before I had read any of the works of Carpenter, Platt, or Baker. I recommended it to students who were writing papers, preparing for a public address, writing a thesis, or doing research. As a matter of fact, an individual can be working on a half dozen different projects. They are in a sense like strings, submerged into a salt solution. By letting them remain long enough, crystals will form on the strings, and when they are pulled out there is a finished product. So, by pulling "strings" out of the subconscious mind, you will find much of the content of your talk, with possible suggestions of where to get further information.

For years I have carried in my pocket a pad of paper, and when one of these flashes comes I hurriedly put it down, because for some reason it may slip back. If an idea comes in a wakeful period at night, I reach out on the floor for one of my socks and tie a knot in it. This is a reminder for the next morning that an answer had come and I put it down on paper. One can set aside a manila folder and, as these flashes come from time to time, notes can be dropped in so that when the time comes for final preparation much of the groundwork has been done. Of course it must not be supposed that you can get from the subconscious answers to problems about which you have had no experience. You can get out only what you put in. Hence, a valid argument for a wide range of experiences.

Much of the present way in which papers are written in undergraduate, possibly even in graduate, courses is ineffective and time-wasting. Too often the individual will wait until the night before and sit down and try to write a term paper. The mind is a blank and what eventually gets put down on the paper is hardly worth the time in writing it and is obviously an utter waste of time for either the student or the instructor. This type of writing is obviously ineffective. Hence, the thousands of rejected manuscripts for articles or books. One publisher is said to have sent back to the writer a thousand-page manuscript, saying, "Sorry, I cannot use this paper. There seems to be writing on both sides."

Scientists divide brain activity into four stages or periods: (1) The period when the problem is being seriously considered under the drive of the will; (2) the period of rest when our attention is taken up by other matters; (3) the period of the flash when the brain gives us the answer; and (4) a period when we must carefully check that answer because, if we have fed our brain foolishness, it may return foolish answers.

Now let us examine the steps in the process—namely, the "how."

1. Present yourself with a problem. This may be one taken on voluntarily or it may be an assignment by some instructor or some administrator. Many men have had the good fortune of being kicked into activity by a hostile environment. To young people, I would say, never miss the opportunity of taking on, voluntarily, an assignment—membership on a committee, an opportunity to speak to a group, seeking the solution of a special problem, or just following a bit of curiosity.

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Think over the situation very carefully, take a manila folder, and label it with a topic. Put a reminder every week in your date book, say Monday morning; put down every idea you have in regard to the main topic; lose no opportunity to question associates; look up library references; inquire from reference librarians; revert to the main topic when you are on a bus, driving your own car, or riding in a subway or just sitting. Keep the string submerged in the salt solution. Remember, Secretary Root said it was a power he had developed to such a degree that he was able to charge his brain with a dozen difficult problems of state and trust it to work out the answers for him during the time he was compelled to turn his attention to other matters.

2. The period of non-attention: This is the period after the idea has been firmly planted. One can turn to other things, engage in other experiences, even sleep. During this period the subconscious mind organizes itself. It works while you sleep. It's like having other men work for you. Do not forget that one cannot think if he has not had a rich background of experiences and has no time to read and contemplate. One cannot coordinate something that does not exist. One cannot have the emotions necessary for living in this complex society if he is doomed to drudgery or boredom. This of course lends weight to the desirability of young people having rich experiences in various types of activity areas.

3. The "flash:" During the period of non-attention, provided one has put into the subconscious valuable experiences, there is likely to come a "flash." The answer. Often it just pops up like a piece of toast. This is the time to take hold of the idea, put it down on a card, and drop it into a permanent file. Don't let it slip away from you or it may be gone again.

4. The check: This procedure requires checking the flash to see whether or not it is accurate. In other words, an individual's experience may not be properly interpreted—the experience may have been unreliable.

5. The final project: After everything possible has been recalled from the subconscious mind and all the checking procedures have been carried out, then the individual is ready to write his paper, solve his problem, prepare his talk, or set down his conclusions. There is an advantage here of setting a deadline, at which time the material is to be finished.

The mind gets lazy just as the body does. We easily put things off, and the more a task is put off the easier it is to put it off further and to put off other things. The censoring "I" oftentimes has to say to the ne'er-do-well "myself:" "Sit right down and finish this job."

Busy men—statesmen, business executives, college presidents—have made use of this subconscious-mind procedure. Probably this is the reason why some men can do mountains of work without apparent effort. There is no mystery in this procedure. There is no tapping of sources beyond one's own experiences, but there is the possibility of using that which has apparently been forgotten.

Inasmuch as prominent men have testified that this process has been useful, students should at least give it a trial. This power is one of man's greatest heritages as a human being. Like all other powers, we must care for and develop this use of the subconscious or it will lose its point and force. And yet it is such a simple matter to develop this gift. We have only to treat it with respect and give serious attention to every hunch we receive, testing it for truth. But we must have patience, too, for it means disciplined recalling and thinking under the drive of the will.

Those Hands

One often hears the phrase, "He has a good head." This implies some type of genius, quality, or possibly intelligence. It probably means, basically, a good visual memory. This type of intelligence is needed for the diagnostician, the lawyer, or the head waiter. It means someone who has done well in school, but it is not the only type of intelligence. We need all types of talents in a specialized society. We seldom hear the phrase, "He has a good *hand*," but the good hand and the good head are closely related and have very important places in education.

The function of the hands in the long development of the brain is well known to the neurologist but largely unknown to the educator and parent. The hands are the eyes of the brain. We literally muscle in on the mind. When a child works with materials, he not only makes things but he makes himself.

"Reach" is one of the most significant words in the history of man. Did a species below man reach to develop himself and the brain with which he has remolded the universe nearer to his heart's desire? The stretch upward of his forelimbs, the evolution of the hand, the division of the fingers to increase his reach and to strengthen his grasp—are these the miracle-working agents that finally lifted from myriad menageries of inarticulate experiment the mind of man?

The late Dr. Frederick Tilney, the world's greatest neurologist and student of the brain, accumulated a vast amount of proof to show that man actually lifted himself by his bootstraps. He believed that man evolved from our common ancestor's use of arm, hand and foot.

The urge to find safety and sunlight carried the primates into the arboreal world, founding that kingdom of the cortex from which eventually man was to rule earth, sea, and sky. When the eye began to coordinate movement with reach, with leap, with spring and grasp, the little gray periphery of the marrow of our skull became consciousness. Possibly Rodin, through his sculptor's fingers, did feel out the secret evolution when he moulded the *Hand of God*, a large half-clenched human hand emerging from a block of stone.

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When man stood erect, the hands were freed from locomotion and could be used for skill development. Then he was on his way to develop the brain and to acquire the power of speech. The hand was one of the most potent influences in the rise of man, and the hand, the thumb, and forefinger became the key. Tilney says, "The hand was the instigator if not the originator of human speech." Has the brain reached its maximum growth? The answer is "No."

Nuclear physics and scientific advances have changed the world in which we live, but man has changed little for hundreds of thousands of years. He must, however, advance in brain power even if slowly. He has developed only a small part of his brain power and his potential is yet to come. If education does not use more of the brain potential, the same lot may befall this civilization as that of successful civilizations in the past.

Man's long period of growth and development was triggered by necessity—he was kicked into activity by a hostile environment. Man had to act. The Law of Use states, that which is used develops and what is not, atrophies. It is activity, then—in early years, hand and foot activity—that becomes the key for opening the doors of scientific progress.

Activity must be broadly defined. Behavior and brain power can never result from the mere process of knowing about and looking on. Achievement is the total result of doing. In order to attain standards they must be lived. Individuals' lives reflect what they do: "By your works shall ye be known."

No educational theory has ever maintained that knowledge can be pumped into empty heads or that skill can be developed without exercise. It is universally accepted that nothing can be taught to anyone not active in learning. This concept is as old as teaching. We must interpret the word "activity" in a much broader sense than that of mere movement or busy work. Most educators are willing to accept doing as a means of education if under the word "activity" may be classified all phases—knowing, thinking, performing, problem-solving, hating, loving, and adjusting, as well as running and jumping. Activity is a means of education. That is the sense in which skilled educators want to use it. Activity, thus defined, is synonymous with education as a process. Education is a *doing* process. Too many modern educators think of education in terms of knowing about rather than in terms of doing; but if the world is to be saved, knowing about is going to have to be supplemented with doing. For doing becomes the catalyst for the making of behavior changes and brain vitalization and growth.

Greek life was an activity life. Greek education was based exclusively on activity. The activity principle was carried into the highest reaches of Greek philosophic thought. Yet where is there any repose like that of the men and women and beasts in the Parthenon frieze? The function of the Sophists, as insisted throughout the Socratic Dialogues, was to compel

self-activity in the thinking process. The Sophist frequented the market place, and his task was accomplished when he forced men to substitute genuine self-searching and audacious thought for whatever traditional or crowd-judgment might be unconsciously possessing him.

The Greeks thought of the educated man as the "doing man." It was the Romans who conceived the idea of culture as the "looking-on man."

It is important to notice the many possible coordinations that can be made by the fingers of the hand. Especially important are the thumb and forefinger. These coordinations are used not only by the painter, the violinist, the machinist, the scientist, and the athlete, but also are vital in the thousand and one skills of everyday life.

In primitive days these skills became the basis for thinking and judgment making. Skill experience predated vocabulary by hundreds of thousands of years. It predated the written word and books. The Banta civilization had a very rich vocabulary. Yet, when an individual lacked words of expression, he would dance his thoughts. A Banta would not ask "Where are you from?" but "What do you dance?" The early dance was for the purpose of communication, as is modern dance today. Thus, body movement was used to communicate ideas long before man put them into words. An old bit of Chinese wisdom notes, "One may judge a king by the state of dancing during his reign."

After the skills had been felt, words, languages, and comparisons followed. It is significant that words do not carry meanings. They only stir meanings. An individual making comparisons in the metric system is powerless to think unless the metric system can be translated into a measurement or weight system that is familiar. How can the terms acre, shilling, anna or meter have any meaning in the absence of some experience? These meanings and comparisons come rapidly in childhood, but they must be experienced.

If it is true that the child relives the life of the race in embryonic form, then the young organism must do so in a similar manner. The child must be exposed to activities of varied types. Stories and exposures must be more than hearing about barnyard animals, apple trees, and sparrows. There must be exposures where the child learns about birds, trees, flowers, and the constellations as well as music, crafts, language, plays, and acting. Learning about natural and physical science should begin in preschool days, not with the idea of making each boy or girl a scientist, but of arousing curiosity.

Interest in activity will vary as individual differences develop. It will become apparent that each child has a talent that must be recognized and cultivated. Each child has a combination of qualities that no one else has, and he should be given the opportunity to develop them. Education tends to suppress the individuality of the child. The schools, like much else in society, have been based on a false idea of the meaning of democracy, on

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the theory that democracy means that all human beings are essentially alike. The concept of democracy and its implications for education needs to be reinterpreted. Each child should have an equal opportunity to develop his particular talent.

Modern society needs every talent developed—the Rockefeller report on *The Pursuit of Excellence* notes:

> There is no more searching or difficult problem for a free people than to identify, nurture, and wisely use its own talents. Indeed, on its ability to solve this problem rests, at least in part, its fate as a free people. For a free society cannot commandeer talent: it must be true to its own vision of individual liberty. And yet at a time when we face problems of desperate gravity and complexity, an undiscovered talent, a wasted skill, a misapplied ability is a threat to the capacity of a free people to survive.

Much of the power gained by the young as the years pass, is not brought to him primarily by training, by learning or by the exercise of any one particular faculty; rather is it a consequence of unhindered healthy development. After the child reaches a certain stage of development, he can easily and quickly do what could not be done even with much training at an earlier age, and this silent unfolding may and should continue throughout life. Training may be harmful when it forces power and coordination at too early a stage in development. It must, then, be classed with the blights that cut off the development of powers.

The practical rule that must be followed is to keep the small child growing through experience and physically developing in a healthy way. Education has been influenced largely by one of the most malignant of the superstitions of the dark ages, the idea that spiritual and intellectual development is in conflict with physical development, that the elevation of the mental faculties requires the debasement of the physical. We know now, as we know many other facts of science, that this is cruelly false. The physical and mental are bound together in their development; whatever metaphysical theories may be sustained, they are diverse aspects of one and the same thing. If you change one you change the other; if one is blighted so is the other.

Along with judgment-making and learning, the child must also develop physically. He must have a strong and normal body that can stand the strain of life and can serve as a bulwark for his intellectual powers. To correlate these two functioning units presents a great difficulty. The general *principle of attention* holds here as it does everywhere—while the organism attends to one of its capabilities or functions, it cannot attend to another; while it is attending to its mental development, the physical functions are cut down. In our eagerness to develop mental powers, we are inclined to overdrive sustaining factors, with the result that the vegetative

life is interfered with; nutrition is weakened, resistance is lowered, growth is slowed, and the very foundations of life are undermined.

There is no necessary conflict between the mental and the physical; on the contrary, correct exercise of the mental powers undoubtedly assists physical development and is conducive to health. But this requires that the two lines of development should be carried on in continued mutual interrelation—not driving one regardless of the other.

Total body coordination is a combining of all functions, physical and mental, in a natural way. A noted biologist, Dr. Herbert Jennings, points the way:

> There is one method of the exercise of powers that is almost free from these dangers, and that is what we call "play." For years play was looked upon merely as a sort of inevitable waste of time among children, but scientific study of the cultivation of these organisms has shown that play is in most respects the best, the ideal form of the exercise of the powers. Particularly is this true for the younger children, but it is in large measure true as they grow older. Play is the activity which their own natures suggest and guide; it is varied as their diverse budding capabilities require; and when free it is not carried beyond the point where one activity interferes with the development of others. The young child perhaps learns more and develops better through its play than through any other form of activity. Opportunity for varied play under healthful conditions is beyond doubt the chief need of children; comparative study of the mental and physical development of children to whom full opportunity for such play is given shows striking superiority, as compared with children to whom such opportunities are denied.

So much for the hand and total body coordination in the development of the race and the individual. There are still other values that relate to the maintenance of health, happiness, and normality of the adult. These values may be essential to man's very existence in the space age. Tensions caused by anxiety, fear, and unhappiness are the killers of tomorrow. They lay the basis for heart malfunctioning, stomach ulcers, and many other organic breakdowns.

When the organism is racked with intense, painful emotion, digestion stops, excretion stops, growth stops, respiration almost stops, thought of everything else stops save that which ministers to the affair with which the emotion is connected. Intense pain has a similar effect; so has intense application to a particular subject; the attention of the body as well as of the mind is taken from everything else; digestion, assimilation, excretion, growth, sensation—all are cut down. The rule is one that works both ways, or in all ways.

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The law of attention has an encouraging side. Thinking man can profit some, for when the hands get into action, worry, fear, and emotional tension tend to disappear or are submerged. Get the hands into action on the golf club, fishing rod, lathe, or in gardening or work about the home and tensions tend to disappear. Voluntary workers in worthy causes reap this benefit. We must relax, but how? The answer is, get into action— call it a leisure time activity, a hobby, or challenging work. Normality is quickly restored and the pursuit of happiness is given new meaning.

Boredom is a type of fatigue, and we have a low threshold of boredom that is brought on by amusement, excitement, and spectator entertainment. A nation of onlookers is a static or even a declining one. Spectatoritis is the opiate of the masses. There can be an abuse of rest that hinders development and retards recuperation. The Greeks built a society 2500 years ago on the formula of health, happiness, and busyness. Modern medicine is confirming this prescription to combat space age tensions.

Body, mind, and spirit are now viewed as an entity. Happiness, just old fashioned joy, which assumes the absence of stress, supports buoyant health in a positive way, and helps to keep bodily resistance high to help ward off specific diseases, including tuberculosis, some heart diseases, and duodenal ulcers.

Happiness is associated with challenge, accomplishment, and mastery. Happiness involves hope and faith. Hope, faith, and joy are medicinal. They are therapeutic. They represent the difference between living and existing and often the change between life and death. Happiness in children and adults is more than entertainment and amusement, money, or the "eat, drink and be merry" activities. Man's basic need is to have a goal, to feel wanted, to belong, even to sacrifice for a worthwhile cause. Traveling hopefully bolsters normality.

Happiness we know, but what fills the vacuum when there is no joy in living? There again enters the law of attention. When one is not enthusiastically pursuing a goal with faith and hope, anxieties fill the vacuum. These may be fear, worry, hate, and strains of all kinds.

Mental and emotional breakdowns have their causes, often in a lack of hand activity challenges. Dr. Harold G. Wolff, neurologist of Cornell Medical School, significantly notes, after long scientific investigations, the effects of hope and faith activity.

> Men exposed to the prolonged abuse and hatred of their fellows, as in prison, behave as though their theretofore actively functioning brains were severely damaged. Complete isolation, lack of opportunity to talk, repeated failure and frustration, revilement by his fellows, makes a man confabulate, become more suggestible, and rationalize his own unacceptable behavior. He may abandon a value system for one utterly incompatible with his former principles. In short, the

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effects of prolonged adversity on brain function may be difficult to distinguish from the results of actual destruction of brain cells.

This activity-hope-challenge formula is essential if one wishes to avoid most mental and emotional breakdowns. There are few breakdowns for those who have faith and hope, who serve some significant cause, who have vital activity interests, who travel hopefully from one challenge to another. This is the formula for the professional man or woman who faces breakdown in his 40s and 50s. When work becomes routine and boring, relaxing challenges must break the strain and tension chain.

This is the formula to provide the adolescent with the only path that will avoid the alluring, inviting thrills, and I mean thrills, of delinquency and crime. The young delinquent flirts with dangers—the policeman, the property owner, or the citizen on the street. He flirts with a danger challenge that to him seems significant. He hopes to succeed and not get caught and he knows his gang will approve. Education must provide him with other challenges, but our narrow book-learning school curriculum has not done so.

Education for tomorrow must be for use: foreign languages should be spoken, science and mathematics should be applied, written and spoken English should make meanings clear. Use, not mere discipline, is the aim. Other activities to meet varied and budding talents must be included in a balanced curriculum, namely, music, arts and crafts, drama, and active indoor and outdoor sports and games.

Whether as a basis for work or recreation, activities of the hand, foot, and total body will lay the basis for normality and for a steady advance in brain function. This is the law of reach and reach we must, "else what's a heaven for."

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The Trail to Service

Work Relationships

Philosophy of Busyness

It is particularly pertinent at this meeting of occupational therapists that I should present to you this philosophy of busyness. The word "busyness" is being used in the old Greek sense, and it was by no mere chance that the Greeks tied up busyness with normality and under normality included not only health but goodness and wisdom.

Busyness carries with it the implication of objective, enthusiastic pursuit. It carries with it at least to a degree the concept of *engine and rudder*, or probably we could express it in the terms power and direction. A casual glance about us shows the disasters ahead for the engineless, rudderless individual, the individual who sees no joy in tomorrow's activity, who pursues no objective with enthusiasm. These are the people with myriad imaginary ills. These are the people who are wearing the paths to our psychiatrists and, in many instances, to distinct faddists. Time and time again, the thing to be said to these people is: What you need is a job—real work to do, something to live for.

This very concept of busyness implies integration, and integration is one of the most significant words in the English language, used in either the physiological or social sense. An integrated person is one who is *all there*, as distinguished from one who has gone to pieces. It is the basis for normality—the basis for the maintenance of normality, and it becomes a goal to those who wish to regain normality.

In many instances this busyness is an inherent part of the individual's daily work. It was particularly so in primitive life. When primitive individuals achieved leisure, they utilized this time to add an artistic touch to their work. Hence, we have the aesthetic in addition to the useful. The waterpots of the Indians were decorated, the blankets given designs, bead patterns were placed on the moccasins, and tom-toms were colored. While the machine age makes this interest in one's work more difficult, it is still possible to achieve. Where the daily routine becomes automatic, history indicates that the number of working hours is reduced and man has what we call free time—leisure. It then becomes possible for the individual to achieve integration through activity included in the term recreation. All of this, then, becomes the basis for the maintenance of normality.

Elaborating this busyness from the standpoint of the normal individual, let us look more fundamentally into the various types of creative work challenges.

My thesis is that what man really wants in life is creative work challenges, and, with these challenges, sufficient skill to bring him within reach of success. Man's really happy, normal state, is that expanding joy which comes from *achievement*. One might almost say it comes from the *pursuit* of achievement. It is obvious, of course, that this pursuit will not be carried on unless the challenge is something the individual considers of significance, and that the pursuit will not be continued unless there is hope of success. This gives us the real formula for health and normality. We might go even further and say that it is the real foundation of normality.

This is nothing new—the formula is old. Mythology records the episode of Jason and the Golden Fleece. Why did Jason want the Golden Fleece? Naturally, it was something he considered of real significance and if his efforts were crowned with success, he would be of some importance in his group—because he risked, he dared, he achieved. Why didn't just anyone go to get the Golden Fleece? Because it was guarded by a dragon. The dragon represented the challenge. It represented the possibility of failure—even death. It was because of this formula that the individual "traveled hopefully," and he traveled between the forces of success and failure; joy was present during the pursuit.

Work today should, and does in many instances, offer the best opportunities for these creative challenges. And it is in this type of work that man is most likely to achieve that which should be his normal state of traveling hopefully.

This has not, in most instances, been the viewpoint toward work. Throughout the ages a large number of people have thought of work as a curse and leisure, a longing. People dreamed of freedom, of choice, of an opportunity to follow their own bent. It has long been assumed that man could take charge and be master of his destiny. So strong has this conception been that it has colored the primitive's conception of Heaven—a happy hunting ground with plenty of game and but few hunters—and has possibly colored our own concept of a land flowing with milk and honey.

Greece and Rome developed with a basis of slavery. Aristotle believed in slavery because it gave complete freedom to a small cross section of citizens. As long as those who had choice also had driving, absorbing challenges, Greece and Rome developed. As soon as these creative challenges—the pursuit of art in Greece and of conquest in Rome—ceased, decadence began.

Again, in the cycle of the ages, leisure is with us in many forms. Some of the leisure is earned, some is unearned, and some is forced. No thinking person can possibly believe that this leisure has brought a large measure of happiness, of joy, or of real contribution to individuals or to social

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groups. To a large extent it has brought, as it did in Greece and Rome, the beginnings of decadence. Great masses of men, once having achieved this leisure through specialization of industry or otherwise, dropped back to become onlookers, spectators, listeners, sit-downers. Man's cortical cells engaged in the first great sit-down strike.

In the great cities particularly this is noticed. In America, advertisers estimate that over 1.6 million hours are spent each day listening to the radio. Actually, millions more hours are spent this way. It is estimated that American people have 28 million radios. Even our young people, formerly engaged in vigorous sports and outdoor exercise, now spend from 10 to 25 percent of what might be free time *listening*. No attack is made here on the programs as such, although they are none too good. The attack is being made on the idea that the individual simply sits and listens and that he is not a *doer*. It is conservatively estimated by a Government report that in the metropolitan area of New York City people have more than 20 million hours of leisure time daily—actually it is more than this amount. Leisure time to pursue challenges? No. Leisure time to listen to the radio, to go to see motion pictures, and to attend the hundred and one other places where people sit.

Too often, for young people, time spent in this way is even worse than just wasting it. It actually contributes to the beginnings of delinquency because, in the absence of wholesome challenges even in sports and games and the recreational activities that have been the heritage of the nation, people seek challenges in antisocial channels.

This is quite obviously no plea for drudgery, no plea for long hours, no plea for "tired horses which will not run away." It is a plea to bring back into life *the will to live*, the mainsprings of action, and as I have indicated, the foundation of normality and health.

I personally believe that man has not attained the intellectual status in which he can be granted a full measure of freedom. Most men still need, to some degree, the whip of necessity. Man has developed from savagery, and even savagery developed because of the fact that individual organisms were kicked into activity by a hostile environment.

This becomes obvious as we watch people around us who have leisure—too large an amount of choice, no engine and no rudder. They seldom get down to doing anything seriously in a workmanlike manner. They put off, they promise to do, they putter. Seldom does man take himself by the boot straps and assign himself tasks: a time to finish that, a time limit on this, a regular schedule of reading, or pursuit of a challenge. The casual things of the day crowd in upon one—the movies, a card game, a casual conversation—and those things we have promised ourselves to do get pushed off until it is too late. In this engineless and rudderless condition, man develops many types of phobias, and poor mental habits. And too often with this disintegration, individuals turn to easily accessi-

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ble commercial amusements, or to dissipation. The result is not only a breakdown of health itself, but of moral and mental fiber.

I, for one, refuse to agree that much of modern work cannot have restored to it phases of creative challenges. If men and women in industry could feel that they were of some consequence in serving the group, in working on committees of health and welfare, and in a hundred and one other ways where service might be rendered, challenges could be restored to many of our work tasks.

If work fails to challenge, man must set up in his leisure time challenging work patterns where a degree of the whip of necessity is restored by obligating himself to the group to finish tasks and to produce results. Unless we can revitalize this gospel of work, there is great danger that the age-old longings of man may be reversed. Instead of thinking of work as a curse and leisure as a longing, we may have to realize that some work is a longing and much of leisure is a curse.

Let us look into this question of integration as brought about through creative work challenges in relation to the *regaining of normality*. This particularly is the sphere of the occupational and recreational therapist and in reality there should be no conflict of philosophies between these two groups. We have all realized that one of the most important steps in the road back to health is the will to live. We have not always realized that the will to live is pretty definitely tied up with that joy that results from the pursuit of an activity. It is the whole philosophy that Stevenson presented in his El Dorado. It was the essence of his plea that "to travel hopefully is better than to arrive, and true success is to labor." The moment a patient expresses an interest in tomorrow, the moment he looks forward to things he is going to do with zest and zeal, the moment there is joy in anticipation—at that moment the individual is on the road back.

There are definite physiological changes that take place when the individual is stripped for action in connection with the achievement of a goal. These pleasurable states which we call happiness, interest, traveling hopefully, give the body additional power to establish resistance not only to fatigue but to disease. The normal individual, or the one on the way back, will engage in more physical effort with noticeably less fatigue products when activities are pursued with enthusiasm. There is a release of body reserves, a heightened functioning of the whole organism that is one of the most essential characteristics of health.

Instead of saying with the prophets of old, "Our work is here, our reward is ahead," we might definitely say, "Our reward is HERE, *because* our work is ahead."

Written in the 1940s.

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Our Work Is Here—
Our Reward Ahead

From the dust of empires, a new world order is emerging. The raging torrent of history is seeking a new channel. Amer ca is squarely in the path of this raging torrent. Can we as teachers and community leaders guide this stream or must we be swept away by it and join the civilizations that flared momentarily as brilliant stars and then disappeared. It is a time of crisis that is paralleled by less than a dozen in all world history. The consequences compare with those of Genghis Khan and his hordes who marched west, to the Battle of Marathon, the fall of Rome, the signing of the Magna Carta and the American Revolution.

Men and women about us in middle age have seen the collapse of four mighty empires: the Russian, Austrian, German, and French. And now before your eyes the British Empire is collapsing—India has left the Empire, Burma and Malaya are going, South Africa is restless, and other portions of the once great Empire are now independent Commonwealths.

You are America, victorious, proud, rich, technologically strong, confident to the verge of arrogance. How long can you stand on the pinnacle? What are the issues over which the next great contest will be drawn? Will it be the West versus the East, communism versus democracy, the white versus the colored races, technocracy versus human values?

Great world civilizations are choosing sides. The issues are becoming clearer, the conflict seems inevitable, but is it necessary? Can we not in this great nation where we have wealth, power, and food for everyone take the leadership in establishing least common denominator rights and needs for all men in all countries? We are now the Old World and millions of people caught in the throes of conflict and revolution are looking to us. Is America ready to help solve some of these world problems based upon the high ideals of our Founding Fathers or, on the other hand, is America irrevocably committed to solving its problems and world problems on the basis of technocracy? If so, we are committed to a philosophy of individualism and materialism. True, through technocracy we have ceased to be a slave to the forces of nature. Through our momentary advances, the mighty Earth has yielded. Time and space have lessened their power; even

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the atom has grudgingly given up its secret. We have power, comfort, and luxury, but are we free—free to release the energies and talents of men to give all men the abundant life? That is what we expect of freedom.

The irony of technocracy is that while it brought man what he thought he wanted, what he got looms large in his destruction. Technocracy when relied upon as the maker of life is the insurer of death. We are making a desperate effort to extricate ourselves from the need of technocracy and yet to enjoy all of its sensual luxuries. We are subscribing to shorter hours, higher pay, movies, radios, printed thrillers, and spectator sports. Technocracy tends to cut man off from the spiritual forces of the universe. When man, as an individual or in a small group, tries to live for himself and unto himself alone, he will be destroyed.

Among man's needs are two outstanding ones that seem to have been forgotten in our mad race for materialistic independence.

The need for belonging has been fundamental since the days of tribal life. First the family, then the tribe, then the state, then the nation; but upon any such level this belonging may become vicious. The nineteenth century was marked by the growth of nationalism, but the twentieth century is the century of all men. The philosophy of all men was old, of course; it goes to the very roots of all civilizations and all religions. It became the rallying cry for the American and French revolutions. Abou Ben Adhem had it written in the Book of Gold, "Write me as one who loves his fellow men."

The teachings of Jesus gave to frail man glimpses of great social heights to be gained. Many Jewish leaders accept Jesus as the "Flower of the Hebrew race." His fundamental teachings of brotherly love loom large in the basic foundations of all religions. "Who is my mother and who are my brothers?" was the response of Jesus to the messenger who came saying that his mother and his brothers stood without. This must be the guiding motive of tomorrow's leaders if world conflict is not to destroy civilization.

Is there any indication that with the technological mastery of time and space man will turn to serve the church, the state, or his fellow man? Is there even any indication that he will add beauty to utility or that man, who has achieved much in the comforts and luxuries of life, will be satisfied only to achieve more, while millions of fellow beings are ill fed, ill housed, and ill clothed?

What will we do with the leisure we have won through technological advances? Will youth take advantage of leisure to lay the foundation for full and effective living, or will it turn to crime and delinquency worthy of the efforts of hardened criminals? Will the workmen, with shorter hours, turn to activities that give real satisfaction; will the years after retirement be the crowning time of a life's achievement, or will they be a slow death brought on by the slowly gnawing disease of boredom? History will probably date the industrial revolution by the bomb that was dropped on

Hiroshima. Not the nineteenth century but 1945 ushered in the mechanical era in its full stature.

What is man going to do with the time he has thus won from enslaving nature? What will he do after he has attended all the escape movies, listened to all the soap operas and comedians, attended all the Madison Square Garden gladiatorial contests, drunk all the liquor he can stand or pay for—what will he do the rest of the time? Can this type of living lay the foundation in America for spiritual leadership in a war-torn world deadened by hunger and crazed by insecurity? How can the world that sees children without bread and milk, whole nations without soap, millions without clothing, understand America today—America with its unprecedented increase in juvenile delinquency, its waste of precious food material, its apparent selfishness and complete oblivion to sub-basic human needs in other countries. Belonging must be a global conception.

There is another fundamental need that ranks along with the need of belonging and may be part of it, namely, the need of achieving. No man can grow to cultural stature without doing something significant for the group . . . . Possibly this is the way he achieves the sense of belonging. Aristotle thought of the good man as the good workman—workmanship thought of in the craft sense as well as the social sense. The area of achievement is so broad that every man, woman, and child can acquire this spiritual lift from accomplishment.

It may be that Social Security will not turn out to be the elysian field of which men have dreamed. This security guaranteed by the state may turn out to be the weak plank of communism, the plank that may eventually destroy communism and possibly man with it. Social Security is always a two-way sword; it must be provided to a certain extent for all, but particularly for the victims of unforeseen tragedy. On the other hand, it has a tendency to put a crutch in the armpits of man upon which he too readily depends. Man needs the thrill of contests, he needs the uncertainty of the game. His achievement, civilization itself, has been made possible because man has been kicked into activity by a hostile environment. Response to challenge has made it possible for man to climb to dizzy heights. Man cannot even be satisfied by achievements in one challenge but must continue to have challenges. The moment he ceases to respond to new challenges, man is hopelessly old. This old age may come at seventy or at twenty.

In the midst of the ease resulting from technocracy, guaranteed security and machine-made escape-recreation, man finds it easy to let down, to enjoy sensual pleasure, to drift with the tide. The escape from challenge accounts for the immense increase of psychosis in the modern world. Much psychosis is rooted in the century-old denial of the forces that nourish the human soul. One of those forces is the challenge that is rooted in competition.

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This does not mean that we must go overboard on any free enterprise which denies the inalienable rights of man. Justice Harlan Stone in one of his last decisions indicated, "Man does not live by himself and for himself alone. There comes a point in the organization of a complex society where individualism must yield to traffic regulations." Now we must say that nations cannot live for themselves alone, but must yield to traffic regulations. We compete within a framework of rules in our sports and games, in our civic enterprises, and in our world affairs.

Work is one of the ways in which man can achieve. Man needs an opportunity to work. I make no plea for longer hours of repetitive wage work. This is no defense of drudgery. The plea is for challenging work, work where an individual has sufficient skill to bring him success so that he may have the joy of achievement. This is the only foundation for normality. Ironic as it may seem, your satisfactions in life, your chances for pyramiding challenges in this great game of living, are much more likely to come from your work than from your leisure. From the days of the great Florentine craftsman Ghiberti when he hung his bronze doors in the baptistery and from the achievement of Stradivarius, Michelangelo, Rembrandt, and Millet to the man who enjoys his work today, real joy has come from achievement in what we call work.

If man is to make leisure anything more than an escape, it will be necessary for him to climb onto a narrow path that leads to accomplishment. At present there is no indication that man possesses this ability of obedience to self-imposed laws.

The need for belonging and the need for achieving can be fulfilled more advantageously and more surely in the leadership of youth than in any other area. In short, through teaching. If youth are set upon the path and are given incentives to travel thereon to the goals American democracy has set, we may be able to exercise world leadership for a long while. If this cannot be done, our technological achievements will crumble like the Acropolis, and new leadership, possibly from the Far East with an Oriental philosophy, will come to the foreground to lead for centuries. Toynbee holds out some hope in his recent book, *A Study of History*—

> History offers each of its great challenges only once. After only one failure, or one refusal, the offer is withdrawn. Babylon, Athens, Thebes, Alexandria, Madrid, Vienna sink back, and do not rise again . . . . It may be that the darkness of great tragedy will bring to a quick end the short, bright history of the United States—for there is enough truth in the dream of the New World to make the action tragic. The United States is called before the rehearsals are completed. Its strength and promise have not been matured by the wisdom of time and suffering. And the summons is for nothing less than the leadership of the world, for that or nothing. If it is reasonable to

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expect failure, that is only a measure of how great the triumph could be.

We have the heritage to direct this torrent of history into a new channel. The test of our heritage, however, is the extent to which we can bolster belief and high-sounding phrases with action. We must agree with Italian author Ignazio Silone when he says—

> He is saved who overcomes his individual egoism, family egoism, caste egoism, does not shut himself in a cloister or build himself an ivory tower, or make a cleavage between his way of acting and his way of thinking. He is saved who frees his own spirit from the idea of resignation to the existing disorder.

We welded ourselves into a great team, spurred on by a great ideal under Washington and the Revolutionary leaders. Can we lead now in the creation of a greater world team?

Under Thomas Jefferson and Tom Paine we put into words the philosophy of "all men." Can we now translate this philosophy into actual performance?

We rejected the philosophy of hate under the leadership of Tennessee Johnson. Can we now love our neighbors? Can we enlarge our circle of good friends to include everyone regardless of "border, breed, or birth?"

In these great decisions, technocracy will not help us. The means of technocracy must be brought under the same control as are the needs of the soul, of the conscience, and of the heart. We must harmonize our individual acts, our efforts, and our feelings with the spiritual forces of universe.

Are these not challenges to the teaching profession? Is there any life work an individual can choose where there are so many opportunities to guide these raging torrents of history? I hail you, young and old, as the guardians of tomorrow's destiny. We are here and can act. Countless generations will hold us responsible.

Delivered at the Opening General Session, Eastern District, 31 March 1945 or 1946.

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Gospel of Work

What man really wants and needs in life is an opportunity to work.

But mark you, I make no plea for long hours or repetitive wage work. This is no defense of drudgery for drudgery's sake. This gospel concerns challenging work, world work, where the individual has sufficient skills to bring him within reach of success so that he may have the expanding joy of achievement that lays the foundation for normality—work with security, the *only* foundation for normality.

Upon the same foundation with normality stands health—mental, physical, and emotional health—all of course parts of the same health, for there are not really many healths, but one. The Greek proverb was intended as no idle jest when it tied up healthfulness, wisdom, and normality with busyness. The engineless, rudderless life develops all kinds of imaginary and real phobias. It is in busyness that man achieves integration, all thereness, and from this standpoint, work is a blessing. It is yet an open question whether or not the great mass of men can achieve integration, normality, through anything but work. Certainly leisure for many has turned out to be a mirage.

Here we face the real challenge of leisure—earned, unearned, or enforced. It takes a highly intellectual individual to enjoy leisure or make leisure profitable, and most of us had better count on working, even at the expense of a little drudgery.

Activity is man's natural state. Action, assuming an aim with interest in achievement, is man's salvation. Motion is nature's law. Sleep is man's recuperative time. It is the body's debt-paying interval, prerequisite to more activity. It is the man who has things to do up to the end of his life—the man who dies with his boots on—who has enjoyed the going and as Stevenson says, has "traveled hopefully," who has achieved normality, and incidentally has remained young all the way. . .

The lash of necessity has laid the basis for the accomplishments of civilization. In work, in acting, doing, we have carved out not only a civilization but our own integrated nervous system and even our brain itself. We have been kicked into activity by a hostile environment—we

had to act. We *had* to work. Through acting on a trial and error basis, we developed the intelligence to act. With the lash of necessity removed, will humanity as a whole, or any large part of it, by sheer intellectual effort continue to keep itself challenged by forcing itself to face new tasks? A cursory glance about us today gives the answer in the negative. Remove the lash of necessity and man lets down—becomes soft and flabby. History gives us the same answer. When Greece and Rome ceased to be participators, deterioration set in at once—spectators die—participators live.

Mental disorders, barring a few hereditary cases, going to pieces, being burned out, nervous exhaustion, melancholia, the urge to keep or to get thin, ushered in the psychiatrists. These professional consultants and case readers increased in popularity when men—or mostly women—no longer had the stimulating integration that comes from interesting work. Note the disorders predominant among women who have little to do. Substitute for inhaled cigarettes, cocktails, jazz-mad parties, bridge tournaments, and keeping up with the Joneses, work—a real job—and there would be fewer women and men toddling to the offices of neurologists and psychiatrists for consultation.

Give children the opportunities for physical activity in the vigorous games of childhood, which are the heritage of the race, in which there is a give and take, a chance of success and failure, and we will have less need for psychological guidance. The guidance expert comes in when the natural activity-drives of life are removed. He comes in to treat all ages, from the pampered child with nothing to do to the engineless, rudderless man or woman.

Few men overwork. Plenty of them overeat, over-worry, over-drink, under-exercise, and possibly some few under-sleep. The trouble with most men is that they never have a chance to enjoy the real exuberating thrill of achievement through work.

Let us analyze more fundamentally this normality for which this gospel of work is a foundation. The real basis of normality is in reality, joy and happiness. But what is happiness and what is joy? Certainly not the eat, drink and be merry concept. Is happiness merely the fulfillment of the age-old dream of complete freedom to follow one's beat? We do know that basically the real joy that makes the individual look forward to life from day to day has to do with struggle—not the kind of struggle thousands of people face each morning when they waken—a day just as yesterday and just as tomorrow will be—a day of failure, no work to do, no new tasks in sight, no jobs here, no chance of success. Nor is it the struggle the individual finds as he wakens in the morning with the same query that he had yesterday morning and will have tomorrow morning: What shall I do to fill in the hours of this day?

The struggle referred to is the constant facing of challenges accompanied with a reasonable chance of success. We crave struggle situations where

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the outcome is in doubt, where there is no sure success or sure failure. There may be success today and failure tomorrow, but it is in this struggle situation that we delight to play with our talents. Even in the failure, we save ourselves from a superiority complex and in success, from an inferiority complex. It is in this struggle pattern that man has always been spurred to action.

In primitive times it was a game where the stake was life or death—from the racial standpoint the goal still is life or death. As Élie Faure has said, "Life is a dance over fire and water." It always was. It is in balanced struggle that we get normality. It is upon this basis that we lay the foundation of the philosophy, "Grow old with me, the best is yet to be, the last of life for which the first was made." This type of joy in struggle for achievement is a far, far cry from the pink lemonade, merry-go-round, Coney Island, jazz party, movie and radio mania, which seems to have infested this pleasure-seeking but not pleasure-finding generation.

Undoubtedly it was based upon this viewpoint of work and struggle that Ida M. Tarbell said, "The most satisfying interest in life, books and friends and beauty aside, is work—plain hard, steady work."

And from the same standpoint our President says—

> What do the people of America want more than anything else? In my mind, two things: Work; work, with all the moral and spiritual values that go with work. And with work, a reasonable measure of security—security for themselves and for their wives and children. Work and security—these are more than words. They are the spiritual values, the true goal toward which our efforts of reconstruction should lead.

Work that carries the commutation of workmanship—work with at least a low minimum of security, but work—represents the pattern of normality. This level of security following modern civilization's repeated guarantee, "No man shall starve," should be sufficient to maintain respectability. Guaranteed security beyond this is very likely to rob the great mass of men of the "mainspring of action." Such guarantees would take away the thrill of struggle and would be synonymous to a situation where one was guaranteed success in the outcome of a game. Yet struggle without the minimum guarantee is likely to paralyze individuals with fear, in which case normal functioning is impossible.

I want to press the point that the joy and happiness which lay the basis for normality are a result of the struggle for mastery—struggle always balanced between challenge (failure) and chance of success (hope). Work more nearly conforms to this struggle pattern than our usual leisure pursuits. But leisure mixed with some intelligence might suffice.

Primitive life presents to us this struggle pattern in work and, while not attempting to turn back, we may at least learn the lessons it has to teach us. All work in primitive life was craftsmanship. All work forms were

conventionalized into beauty. All work was social and all work had magical or mystical implications. Even today, no stuff upon which one works is dead stuff. The earth where one plows and reaps is a living titanic being. The state of being of the emotions of the worker passes into the fabricated product. Beyond the resistant stone or wood is a resisting or cooperating will. In ways that no material technology can hint of, the worker's quality and intensity of life are controlling in the technological process, and give predestination to his implement of peace or war, to the seed he plants, to the house he builds. Hence, invocation, song, magic spells, purifications of body and soul—the concentration of the whole nature, of all the creative powers—the worker must be an athlete and magician in body and in soul.

It is from this high point, occupied during tens of thousands of years, not perhaps amid all but among many races, that so much of our work—any and all industrial operation—has declined to the unintegrated, repetitious, physically void, indifferently objective manipulations of today. This devolution we cannot wholly reverse, but we can acknowledge it, or we can seek to compensate for it in other regions of life, possibly leisure, and seek to bring again to work the significance that it had in primitive life.

The extent to which work has magical and spiritual significance is brought close to us today in connection with our own Indians. They do not make a distinction between the concepts of work and recreation, or even play. They do not know the meaning of leisure. All their activities have significance—all represent a phase of work, although much of it is far removed from the vocational concept. Many of our own craftsmen, even those who are now constructing automobiles on a piece basis, at one time constructed their own wagons. The significance of good workmanship was a conscious thing, even though the article was sold. Even though the act was a vocational one, the significance of good craftsmanship was not lost.

One can catch this same feeling today when conversing with genuine craftsmen—silversmiths, woodcarvers, and potters shoved off the main streets in our cities, forced into back alleys, and located on seventh or eighth floors of walk-up buildings where they are attempting to reduce overhead expenses and to compete with the machine age. They have a gleam in their eyes when they speak of craftsmanship.

In spite of the basic values inherent in the individual workmanship of the primitive, there is no turning back to primitive life for a solution. History only points the way. We must go forward and depend upon the application of intelligent leadership for what we hope may be the ultimate solution. The ultimate solution may lie in one of two directions: (1) regaining personal interest in and enthusiasm for work; or (2) capturing workmanship challenges in our leisure.

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I, for one, refuse to admit that modern work—even machine work—must be mere drudgery. This is slightly contrary to the usual viewpoint that with specialization comes loss of interest in creation. Life involves a certain amount of drudgery—a certain amount of routinization. The stigma on this may be removed if somehow the work that is undertaken takes on meaning. Here may lie one of the fundamental solutions democracy makes in answering this question of meeting human needs. If, for example, the worker has some voice in management, some voice in the disposition of the final product; if the worker can achieve the sense of belonging, if he can serve on this committee or that committee and feel that he is having a chance to express himself, much so-called drudgery will cease to be drudgery. Hence it becomes entirely possible that democracy itself has within it not only elements that will save democracy but possibilities that may lead to the real solution of our problem of leisure. These hours that may be given to improving conditions in factory or community, serving on health or welfare committees, being of some consequence in the group, may absorb, in one of the most worthwhile manners, a considerable amount of leisure time created by the very process of specialization itself. It is entirely possible that work viewed from this point of view may still have within it the values contained in much of primitive work.

To a large extent, childrens' play is made up of a dramatization of the serious work struggles of adult groups—the primitive child makes bows and arrows, plays at making tom-toms, has his imitation rabbit roundups, and in one hundred and one ways imitates the work patterns of adult life. He at one and the same time is reliving the life of the race and preparing to enter into the social structure.

But the time comes when the individual no longer speaks as a child and therefore is ready to put aside childish things and to enter into the life of the adult. It is particularly at this time that the young man and young woman should be provided the opportunity to work—to produce. If democracy wants young people to take it seriously, it must take *them* seriously. It must enable them to function seriously in relationship to real matters. It must not lie to them, directly or indirectly. Society must not wall them off from its real problems and its real work. Society must provide opportunities in which young people will have the chance to serve in a serious way. If young people are to appreciate democracy, they must have opportunities in which they can act democratically. They must be provided with work patterns—not with spineless types of activities recognized by the community and youth as made opportunities. These work-struggle pattern situations must be such as to test the metal of youth.

In genuine struggle there are favorable physiological effects—there is rhythm of action, there is the adrenalization that comes from stripping for action, there is integration. It is under these circumstances that a race achieves normality. The physiological value of work to do is recognized

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when we realize the degree to which it gives to individuals the will to live. It is no exceptional case when men break off from work patterns, and where they have little to live for, to say that they do not live long. The number of people who die naturally or otherwise when this will to live is gone is exceedingly large. This was well expressed by George Eastman, the photographic inventor who committed suicide: "My work is done. Why wait?"

We have been too prone to proceed upon the basis that work is mere drudgery, producing the philosophy that many a man has been deprived of a kingdom because of the curse of work. "By the sweat of thy brow shalt thou earn thy bread" was supposed to have been said when man was cast out of a land of plenty.

We have too long proceeded upon the basis that the objective of life is to be removed from all ideas of necessity—all routine. If we have visioned such an age-old conception of a haven, it turns out to be just one more disillusionment. For proof of this, all one needs to do is to look around about him today. He can see the twenty-five million radios of America working overtime: a million and one-half hours spent daily listening to news items repeated over and over again, to broadcasts of games, intermingled quite surely with laudable things but all on the basis of spectators. One can see around about him millions of people at our motion picture houses—each man, woman, and child attending thirty-five times a year, and I challenge you to remember anything significant about the plot of a half dozen such performances that you have seen in a life time. The point is that a great mass of our pictures are shaped to the twelve-year-old or to the moron level of adulthood.

In addition, one sees the millions of copies of pulp magazines with their various types of confession themes. Almost everyone in the world has confessed now—we may get something new. But even on a more serious note one sees the definite misuse of this leisure time when it leads a young person into trails that lead to delinquency. Our cities have really become places where play is crime. Just imagine with the above types of activities ahead of one for the day, any child waking up, as Browning had little Pippa, on her one day of freedom for the year, saying "My day, my day, if I squander one wavelet of thee!"

What man really wants is creative challenge with sufficient skills to bring him within the reach of success so that he may have the expanding joy of achievement. Unless leisure is accompanied by drive, it lays the basis for disintegration, and the vast majority of people who have earned leisure are finding that it is becoming their Frankenstein monster.

It must be apparent to everyone that this thing we call leisure involves freedom, and that freedom always involves choice, and that choice assumes not only a superior intellect but, in the largest sense, wisdom. Possibly this is the reason why leisure has turned out to be a will-of-the-wisp and why most of us had better count on work.

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Granted that it is impossible in all cases to recapture this spirit of work, then we must look to leisure for satisfaction. In other words, leisure can be made to conform very largely to the primitive craftsmanship pattern. Leisure activities need not be confined too closely to the craftsmanship work pattern. Leisure achievement could be made to include many worthwhile activities pursued with zeal.

If the individual can by sheer determination, superior intellect, and insight into the future keep himself challenged—if he keeps his hat in the ring or, as the knights of old, enters the lists, then there is hope. If he can set up workmanship situations to provide a spiritual value in living, the race will keep on evolving.

But if this is done, leisure-time activities simply become a new work form. This new type of leisure work may be of great significance. It may involve dipping into the whole field of science—exact or social—into craftsmanship where the individual works with material. It may involve keeping challenged in the field of music. And these things may take some great significance for the individual and the group.

Out of such types of work situations Anton Leeuwenhoek perfected the compound microscope; Charles Lamb made his contribution to literature; Peter the Great made boots; Louis XVI made locks; Gregor Mendel raised sweet peas; Tony Sarg made marionettes. Many people have been able to keep themselves challenged with their gardens, or with collecting antiques, first editions, and stamps. Men have hunted dinosaur eggs in the Gobi Desert and built rock gardens, served as leaders of social groups, served democracy, or what not. The number of people doing this is large, but the percentage of the total population is small. If such a path cannot be followed, then we may definitely say that we are in the declining days of Greece, when after thousands of years being participators, man was willing to settle back and become an onlooker; we are in the gladiatorial days of Rome where, after he had conquered a world, man was willing to sit back and become soft, to be overpowered by a group of savage doers from the North.

Yet, on the other hand, if wagework can be given mystical and spiritual values, or if the individual keeps himself challenged with workmanship patterns in his leisure-time—yes, if even ten percent keep thus challenged—we might be paving the way for another Golden Era.

The Trail to Far Horizons

One of the most astounding and important characteristics of life—all life—is the ability of the human organism to do the supposedly impossible. Biologically, this is called the quality of reach. The poet would urge us "to reach beyond our grasp." But in this particular instance, I am speaking physiologically—talking in terms of hard-headed biologists.

Phrases of leading educators and scientists that are quite familiar to us set forth in one way or another this same principle. Listen to some of them speak: "We learn that which we practice." "Learning develops as there is a need, and not through responses to this need." "A creature which lacked curiosity and had no tendency to fumble could never have developed civilization and human intelligence." "Man is characterized by his 'quest for new experiences.'" "Function and use go hand in hand." "Practice makes perfect." And so one could go on with phrase after phrase sustaining the hypothesis that the organism can reach beyond its grasp if—. If it tries.

This characteristic of reach is particularly associated with man. In attempts to do the impossible we acquire the power to do it. Hence we lay the foundation to do other impossible things. The body possesses reserves which are called upon in times of emergency. The more we use these reserves, the more they multiply. Hence the more power we possess. It is safe to say that power which we use is constantly pyramided to higher-powered planes. And on the negative side, that which we do not use disintegrates—deteriorates, atrophies—the fish of Mammoth Cave have no eyes--they lost the power to see because of disuse.

This law of use and disuse is nothing new. In one form or another we have heard the principle elaborated: "To him who hath shall be given but to him who hath not shall be taken away even that which he hath." Translated into biological terms—the individual who uses the power and resources he possesses shall be given more power, and from him who does not use these powers shall be taken away even that which he hath.

The significant point of this whole dissertation is that you must start to use present talents. A natural consequence of this is that you must start

from where you are. You must start from your own doorstep. Once having started, you will find that the road will be long, and happy will be the traveling.

One is interested in how this whole principle fits into the philosophy of happiness. Sure it is that happiness is not arriving, for the individual who is to remain happy must push beyond to other horizons. Happiness then can be thought of as that attitude of mind which comes to the individual who starts, who has his eye on the distant horizon, and who keeps always traveling hopefully. Happiness is a result of pursuit where the goal seems worthwhile to the individual and there seems to be a reasonable hope of arriving. But then of course one never really arrives, for when one attains one's objective one has acquired the power to reach farther, and there is still another horizon. . . .

This whole philosophy of happiness—and I might go even further and say the philosophy of health, goodness, and wisdom—is tied closely with the philosophy of busyness in the Greek sense. And it was by no mere chance that the Greeks tied busyness with healthfulness, wisdom, and goodness. All this fits into our whole philosophy, and its particular application is that to fit into this pattern one must start. One must have engine and rudder; one must be going, and going somewhere. One of the sad facts of the twentieth century is the large number of unmotivated people—people with nowhere to go—people who never start. A recent survey indicates that there are at least 20 million such people in America—people who if they disappeared overnight would not be missed tomorrow.

This whole philosophy has a biological background. It was Harold C. Bradley of the University of California who said, "Civilization—man's very intellect—has been made possible because of the fact that he was kicked into activity by a hostile environment." He had to act. Those who did not act may be viewed in the museums of natural history in our country. The law was "do or die," and by trying, we pulled out, developed, selected (by chance or naturally) those powers that enabled us to do and not to die. By having to act, we developed the power for further activity.

In this whole process some organisms, by chance or otherwise, make tragic selections. The great dinosaur, *Tyrannosaurus rex*, had no heat-regulatory system and he had a brain the size of a walnut. He is now in the museum with a long-horned elk who died when his antlers got tangled in the underbrush.

All during this period when the dinosaur ruled the earth, man lived by cunning. Had they recognized man as their coming enemy, many organisms which lived, could have eliminated him without much effort, but man at that time was too insignificant. Man dodged; he fashioned crude tools; he shaped axes and hatchets; he captured fire to keep warm and to

protect himself from more powerful enemies. Man freed his hand, too, from the mechanism of walking and began to develop fine coordinations; he scratched on rocks and the walls of caves, and wove reeds and fibers into baskets and clothes. He won a little leisure, and with that extra time he embellished his work—the start toward qualitative things and his reach for beauty. Man figuratively met the wolf at the door and emerged with a new fur coat.

The outlook of civilization today is that with all of this development, men may turn back to savagery, fall upon each other, and destroy the civilization that has been the crowning effort of nature. This powerful desire to start and go somewhere has developed civilization, but it also may destroy civilization if we do not have our eyes fixed on qualitative, far-horizon objectives.

The child wants to do, to go, to see, to look. He wants to see inside every closet, every box; he wants the feeling of new experiences. The child that lacks this curiosity will never develop. A satisfied child or community has ceased to develop. The biological law of nature says, "Seek new horizons or die." Nature says, "Do or get out of the way."

It is not only desirable to start, but it is desirable to select your direction. You must pick your horizon. Great civilizations are today in the process of selecting their objectives. The world is being thrown into two or more great groups, each believing that it is going in the right direction—yet going in opposite directions. Within many of these great civilizations we see blocks of people choosing different objectives. We see lawlessness, delinquency, and antisocial blocks vying with social-minded groups and forces interested in preserving human values.

What is this far horizon?

How can we be reasonably sure that we are going in the right direction? This of course is the question people have been asking themselves throughout the ages since Socrates sat on the street corner and threw out the question to idle listeners, "What is truth?" Today, many people are specifically asking the questions, "What can we depend upon?" "How are we to know?" These are all familiar words as we are often doubting Thomases pleading, "Give us a sign." Unfortunately, or probably fortunately, this is not the case.

Let us see if we can get at this problem first by asking some questions:

1. Is this far horizon comfort and ease? How long we have dreamed for a letdown, for comfort and ease, thinking that this represented the blessed utopia of our dreams. Yet we know, if we study history and biology, that in most instances comfort and ease are the immediate forerunners to letting down; letting down leads to atrophy; and atrophy foreshadows death. Many of the great men and women have produced best under the whip of necessity. Rembrandt van Rÿn was never many steps ahead of the sheriff and was always a few steps behind the rent collector. Jean Millet had ten

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hungry mouths to feed three times a day, and his paintings were sold to buy bread and meat. Under the impetus of emotional drives, of great discomfort, and great disappointment, men have produced. John Bunyan wrote *The Pilgrim's Progress* limited by the four walls of a jail, and in prison Paul Verlaine wrote *Sagesse*, the book that made his reputation as a poet. Victor Hugo never really produced until he was in exile from France. Daniel Defoe's *Robinson Crusoe* was written to keep him from a debtor's prison. Fyodor Dostoevski wrote while in exile, and Count Lev Tolstoi's *Anna Karenina* was written under great adversity. It was Friedrich Nietzsche's formula for greatness "not only to bear up under necessity, but to love it."

2. Has this far horizon anything to do with possession? Only a cursory thought will indicate to us that it has not, because that which looks like a mountain peak in the distance becomes an anthill when we arrive. The working out of the materialistic philosophy of building larger granaries rather than of laying up treasures in heaven is just as frugal today as it was when the rich young man turned away sadly from Jesus.

3. Is it power? Power is an intoxicant we know, but we also know the axiom that "uneasy rests the head that wears the crown," and that crown may not be merely a kingly one. It may be the crown of the power of money or the power of a fascistic ruler. It is perfectly plain that the power of any one man is administered best when tempered by the judgment of the many.

4. Is it leisure? This age-old longing may be the far horizon. It is an age-old longing and quite universal, but we know definitely that for many it has proved to be a mirage. The millions who have turned to listening and looking on, losing the power of initiative, lacking the thrill that comes from creating, are ample proof that leisure is not the end. Leisure can be bought; leisure is machine-made; but happiness is not.

5. Is it arriving? We know it is not. As Stevenson would say:

> For who would gravely set his face
> To go to this or t'other place?
> There's nothing under Heav'n so blue,
> That's fairly worth the traveling to.

Fate plays ironical tricks upon us, as it has done in children's fairy tales through the ages, giving us what we want only to have us find out that we do not want it.

The world wastes a great deal of pity on martyrs—martyrs who sacrifice for causes--martyrs who would be unhappy if they could not sacrifice for these causes. Pity not James Audubon, wandering up and down the eastern coast sketching birds. He was doing just what he wanted to do. Pity not Walter Reed in the Canal Zone fighting the yellow fever, or Florence Nightingale in the Crimea, dressing the wounds of soldiers, or Franz Schubert singing his songs in roadhouses for his next day's meals. Pity not

the millions of humble people from primitive days decorating pots and weaving rugs to present-day tender hands which nurse a little flower in a smoky window box. Pity not the tired hands worn to the quick that their children may have in life something better than they had; waste no pity on peasants in Europe and Asia who are content without fine clothes if they can have music and flowers. They all have the spiritual outlet that came to Stradivarius, master violin maker. . . .

But we still come back to the point. What is it that we seek? Is it possible that we seek the everlasting quest for El Dorado? Is it that quest for beauty—beauty more or less defined in the Greek sense of symmetry—line, color, and fitness? Is it the qualitative value of a string of pearls that everyone wants beyond meat and bread? And is it possible that the end is not in the achievement but in the pursuit? Is the joy and happiness possibly in the courage of facing struggles—in conquest? Was it not Ralph Waldo Emerson who said, "The reward of a thing well done is to have done it?" Or did Amelia Earhart touch this qualitative value in the poem she wrote just before the fatal flight—

> Courage is the price that life exacts for granting peace,
> The soul that knows it not, knows no release
> From little things;
> Knows not the livid loneliness of fear
> Nor mountain heights, where bitter joy can hear
> The sound of wings.

Certainly this far horizon has something to do with sacrificing for an ideal that seems worthwhile, and this worthwhileness usually takes on significance when it appears evident to others. Therefore this far horizon has something to do with group approval. To what extent are you enlarging your circle of people who have confidence in you—that ever-increasing number of people who have touched you and you have rung true. You have gone the second mile. To what extent are people turning to you for help, for guidance, for comfort, and for inspiration to face tomorrow?

We define good usage of a word by accepting the interpretation of a majority of those who should know. Why would it not be possible to define good, beauty, and fullness of life in terms of the interpretation given by the majority of those who are in a position to know?

May not this far horizon, then, be closely tied up to group service and its quality be tested by the extent to which various people and various groups with diverse community and national outlooks approve? Hence we may in such circumstance emerge with world citizenship as illustrated by Charles Steinmetz, Gandhi or Kagawa. If we are to expect young people to get satisfaction out of group service and group responsibility, we are going to have to give them opportunities to serve with satisfaction in hundreds of group situations during their formative periods of life. This group responsibility does not automatically appear as does their twenty-first birthday.

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Wicked are the leaders of the people and cursed is the civilization if for increasingly large numbers of people this far-off objective on the horizon shall turn out to be a mirage.

Now we must start toward this objective. We must start from our own doorstep, and the people again are asking the question: "How shall I start?" "What shall I do?" "Accepting all this philosophy, how can I put myself in a position to be seeking and gradually to be acquiring qualitative things?" The routes are many and the methods are diverse, but in general we can set forth.

There may be a thousand trails to the top of a mountain and people on every trail. The significant part is that when the voyagers arrive at the end, they are at the same point, they have attained the same objectives. We should be careful not to criticize others who are pursuing the same objectives but who are on another path.

One of the first things to do is to clear little things away from our lives. Get present personal obligations off of your mind—letters you should write, promises you should fulfill. Clear your desks; get out a clean pad of paper, and start.

By getting out a clean pad of paper, I mean put yourself in a position where you have to act. If you are a perpetual putterer, which you probably are, obligate yourself to someone else to act; brag a little to your friends about what you are going to do. This helps you to meet your obligation when someone says, "Let's go to the movies."

The law of nature to which I have repeatedly referred begins to operate. Your ideas and your actions begin to take form when you start, and usually not until you start. No one prepares perfect manuscripts or creates articles on an artistic level on the first attempt. Note the mutilated copies of Abraham Lincoln's "Gettysburg Address" or the manuscripts of Dickens. Anyone who writes discards many copies, but the mind organizes itself as he proceeds. A night's sleep leaves the mind that was confused the evening before sharp and clear. The old adage of sleeping over something is very worthwhile. If you want to write, start writing. If you want to broaden your reading, set the stage for it; have plenty of books around about you at all times so that you may never make excuses to yourself—the library is closed; it is too late tonight.

If you want to sketch, paint, or carve, throw yourself into the environment where others are doing it. Give yourself a time limitation so that you will attend to it. If you want to sing or play, associate with those who do.

And so the program goes. Put yourself in the environment—you may never come out with anything except personal satisfaction but, on the other hand, you may discover great talent.

This getting started, making a schedule, setting a pattern, obligating ourselves, is using intelligence to guide feet mired in the clay of the ages. This use of intelligence is acting in accordance with a plan rather than being drawn hither and thither by moronic motion pictures, babbling

radios, cheap literature, and idle conversation. One has to make such a plan to protect oneself against an overorganized society of improvement associations and booster organizations. To put it bluntly, one cannot be a scholar or a seeker after beauty and a social butterfly at the same time.

Man must choose. He has to choose, for by refusing to choose, he chooses. He chooses when he starts; he chooses when he refuses to start. This whole question of leisure involves freedom, freedom involves choice, and choice demands a functioning intellect where progress comes from wisdom and destruction comes with ignorance.

Everything depends upon the quality of start and the choice of far-horizon objectives. One cannot help others to start, nor can he lead the way to far horizons, unless he has himself started and has tasted the fruit. One cannot share that which one does not possess. One cannot lead over paths one has not traveled.

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Looking Upward and Outward

Life in many ways is a new trail—we do not know what is ahead, and we forget much of what we have passed. Too often the trail is a path leading to a destination instead of a guide for a journey. We know there is no destination, there are no Towers of El Dorado, for on each arrival there is another ridge to cross. Eventually, we realize that "traveling hopefully" is the ultimate goal.

How many times have we thought, "If I can only get *that*—finish a school, get a degree, secure a scholarship, make a team, get that job—then I'll be satisfied." That degree, that football team, that job, or that scholarship seemed to be the most important goal in the world. As each goal is won, another becomes paramount. This is life—a succession of struggles with hope of accomplishment.

In "A Song of the Road," Robert Louis Stevenson writes:

On every hand the roads begin,
And people work with zeal therein;
But whereso'er the highways trend,
Be sure there's nothing at the end.

Then follow you, wherever hie
The traveling mountains of the sky.
Or let the streams in civil mode
Direct your choice upon a road;

For one and all, or high or low,
Will lead you where you wish to go;
And one and all, go night and day
Over the hills and far away!

In the wilderness areas there are jumping-off places—places where the guide comes down the trail to meet you. It's the low country, yet a mile high. He looks over the group and the rather sad high heels, city clothes,

and ill-packed bags. His directions are simple; the next morning travelers and packs are ready.

The guide has been over the trail—he knows the narrow ledges and knows what a horse will do if it meets a rattlesnake. He knows where there will be water and feed for the animals, where the shale banks are slippery, where there is a turnoff for a view of this back country which seems so close after a day's climb. He knows a camping place where there is plenty of wood, and he brings food the party needs. (Rice and beans will not cook in the rare atmosphere, but corn cakes and bacon will.) He leads his party to where the trees become shrubs and then no trees at all—only bare rocks and sky. The higher one climbs the farther back he can see; still, there is up—the stars are out—and beyond are other ragged rock trails and glaciers. Beginners learn. There are no credits and no grades. There are no gifted, no slow learners. Life gives each climber his mark.

On an Indian reservation in Arizona there is a large flattop ridge known as Navajo Mountain. "How many trails to the top?" I asked an Indian. "A thousand," he replied, "but when you get there, you'll all be at the same place." This question and answer is applicable to education, to religion, and to life.

Gandhi said, in a plea for India's unity: "What does it matter that we take different roads, so long as we reach the same goal?" Yet, when we look for the application of these ideals today, we see revolution, bitterness, and assassination, brother against brother—tribe against tribe—nation against nation—religion against religion—all in the name of freedom, justice, and brotherhood.

In the selection of national trails there is a conflict of ideas, ideals, and ambitions: fifty billion for defense here at home keeps millions hungry, ill-housed, sick, bitter, without a chance of the promised life, liberty and the pursuit of happiness.

No age has considered its education adequate preparation for the trail. Life, at least in the ideal, is never good enough, but education is always advocated as the panacea. Each generation is dissatisfied—the present is no exception. If only we could keep in mind the thoughts expressed by Roland B. Gittleson, a Jewish chaplain of World War II, at the dedication of the cemetery on Iwo Jima:

> Somewhere in this plot of ground there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses, or beneath a Jewish Star of David, there may rest now a man who was destined to be a great prophet . . . . Now they lie here silently in this sacred soil, and we gather to consecrate this earth in their memory . . . .
>
> Here lie officers and men, Negroes and whites, rich men and poor . . . . Here are Protestants, Catholics, and Jews . . . . Here no man prefers another because of his faith or despises him because of

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his color. Here there are no quotas of how many from each group are admitted or allowed. Theirs is the highest and purest democracy.

Any man among us the living who . . . lifts his hand in hate against his brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony and of the bloody sacrifices it commemorates an empty, hollow mockery . . . .

We cannot look ahead 2500 years and predict the status of man, but we can look back. We have reason to assume that he will not change very much physically, emotionally, or socially. The problems our ancestors faced concerning health, education, and even goodness are much the same as those we face today and will be facing in the years to come. A pessimistic thought—but some answers may be worth striving for, we hope.

All of our technical advances have not changed man, the man at the center of our being. He clings to the same likes and dislikes, loves and hates, the same emotions and attitudes, and he has the same need for reason, judgment, sacrifice, love, and tolerance. If he is to change, he must inhibit intolerance, selfishness, and prejudices—prejudices that once may have seemed most reasonable.

Many age-old and worldwide principles of education and of a philosophy of living are in vogue today. Through the Code of Hammurabi, through the dozen or more great religions and the United Nations Charter of Human Rights, shines the concept of *all men*. The brotherhood must become the neighborhood of man. Cybernetics, the study of methods employed in the use of computers, gives us the means oftentimes, but not the answers. Henry David Thoreau, at Walden Pond, when told that man could at last telephone between Boston and Texas, asked quietly, "What was the message?" Today we may ask science, "What is the meaning?"

Selfishness and intolerance among men seem to be intensified—national borders are trails of hate. Justice Harlan Stone wrote: "As civilization becomes more and more complex, no man can live by and for himself alone; each man must yield to traffic regulations." We must enlarge this to say that no nation can live by and for itself alone.

What are some age-old principles that have become rules on the life trail?

1. *Every trail must be cleared.* Every child must have a guide on the road of his choice, for the sake of himself and the world at large. Modern society needs every talent developed—the Rockefeller Report on "The Pursuit of Excellence," 1959, notes: "An undiscovered talent, a wasted skill, a misapplied ability, is a threat to the capacity of a free people to survive."

2. *Each child must choose.* The mold is broken with the birth of each child. No two are alike. Individual differences appear early. It must be noted that man can choose his path and half-control his doom. He is not a straw blown in the wind. But in making this choice, a trail guide is important. If the guide can be near at a cross road, if he can assist in what may be

called a "teachable moment," rough places can be crossed without mishap, and one can experience the thrill of success. A teacher can be a guide and is sometimes the only one.

3. *Making choices follows a pattern.* This is the hope-challenge-approval theory. Man needs the thrill of contests; he needs the uncertainty of the game. His achievement, civilization itself, has been made possible because man reached beyond his grasp, physically and spiritually.

Response to challenge has made it possible for a man to climb to dizzy heights. Man cannot be satisfied by achievement in one field; he must continue to have many challenges. The moment he ceases to respond to new situations, he is hopelessly old. Old age may come at any age. Men respond to the urge-to-do in accordance with this definite pattern.

a. *There must be challenge.* This is represented in childhood games by the word "It." It is the danger element; you flee from It, you flirt with It, you hope to master; but the job of mastery is heightened by the fact that you may fail and another may carry on.

b. *Hope of success.* This is another element in the pattern. The challenge must not be too great, the hope of mastery must always be kept alive. Hope, like faith and a purpose in life, is medicinal. It is therapeutic. It is a main spring to action.

c. *Social approval.* After the challenge has been accepted and the contest entered, there must be social approval of the result. Man needs the feeling of belonging, of being appreciated. Emerson describes the feeling: "Men thought me greater than I was, until I became as great as they thought me to be."

4. *The wrong trail.* Delinquents are not born—they took the wrong trail and had no guide. This is not usually their fault. More and more, youth is being forced onto the academic-college trail although success in that field is limited to about twenty percent. There is a skill-intelligence and a creative-intelligence not rated on any book knowledge or IQ scale. There are those who must find their own specific trail, unknown to most of our present day teachers.

Those whose talents are thwarted help fill mental hospitals and jails. They become the empty ones, the disinherited, with no ties to any constructive group or activity, with no standards or goals, with little hope, covering their discouragement and despair with bravado and happy-go-lucky clowning. They feel wanted by no one; they know no one whom they can call friend in the true sense of the word. They are adolescents adrift—no rudder, no compass, no motive power, no beckoning harbor.

5. *Youth takes the trail.* Another established rule of the trail is that behavior patterns be laid down early in life. "Catch 'em young" is no cliché.

There are many dashboard signals which parents and teachers should consult to determine whether individual traits are to be turned into outstanding contributions to society or be allowed to lay the foundation for

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distrust and hate. The dividing line between the philosopher and the criminal is often a knife-edge.

Remember this song in *South Pacific?*

You have to be taught to be afraid
Of people whose eyes are oddly made
And people whose skin is a different shade,
You've got to be carefully taught.

You've got to be taught before it's too late
Before you are six or seven or eight,
To hate all the people your relatives hate,
You've got to be carefully taught.

Please make a special note: I am not saying that people cannot learn at any age—they can. What is being emphasized is that they don't just learn or at least, may we say, very seldom. The older people get, the more sensitive they are to fear of failure or ridicule. Raised eyebrows and nudging elbows become powerful inhibitors to action.

The Greek boy took the oath of the Athenian youth under dramatic circumstances, early, and Navajo mothers still keep children under the age of one strapped to their backs, and incidentally keep them awake, so that they become participants in the group.

6. *The challenge-hope-approval trail may be in work or recreation.* Through accomplishment, by work or recreation, man's ego, small enough at best, gets a chance to expand. His work is partly himself.

What man wants and needs, if morale is to be built and maintained, is an opportunity to work; but mark you, this is no plea for long hours of repetitive wagework. This is no defense of drudgery for its own sake. This gospel concerns challenging work, worldwork, where the individual has sufficient skill to bring him within reach of success, so that he may have the expanding joy of achievement, laying the foundation for normality—work with security, the only foundation for normality.

Leisure alone is not enough to satisfy; neither is work, unless it has significance. Recreation and work together make for fullness. To people who do not work, leisure is meaningless. To people who are overworked, leisure may become just as meaningless. It would be difficult to imagine anything more inane, useless, or dull than, day after day, having nothing significant to do in work or in leisure; or being so exhausted that leisure cannot be used constructively.

All work in primitive life was craftsmanship. All work forms were conventionalized into beauty. All work was social and had magical or mystical implications. Even today no thing on which one works is dead stuff. The earth one plows and reaps is a living, titanic being. The state of being of the emotions of the worker passes into the fabricated product. Beyond the stone or wood is a resisting or cooperating will. In ways that no material

technology can hint, the worker's quality and intensity of life control the technological process and give predestination to the seed he plants and to the house he builds. Hence there is invocation, song, magic spells, purification of body and soul—concentration of the whole nature, of all creative powers. The worker must be an athlete and magician in body and in soul.

Albert Schweitzer offers a very simple recipe: "Never cease to work, never cease to wrestle. We must wrestle with circumstances; we must wrestle with men; we must wrestle with ourselves so that in the age of confusion and inhumanity we may remain loyal to the great humane ideals of the eighteenth century—translating them into the thought of our age and attempting to realize them."

"If it were desired to reduce a man to nothing," wrote Fyodor Dostoevsky in *The House of the Dead*—"it would be necessary only to give his work a character of uselessness."

When work becomes routinized, automatic, mechanized, and ceases to give satisfaction to man, recreation is the name we give those activities that provide man with a satisfying challenge—a drive that motivates to live.

7. *The trail must lead on.* There must be no dead ends. This means the trail should seem significant. There must be a sense of belonging—of being important and being counted. No man can achieve normality without the feeling of being wanted and needed.

Life in the thinking of Élie Faure is a "dance over fire and water," symbolizing the thrills of life along with its dangers. The purpose of *all* education should be to arouse enthusiasm, to tap hidden sources of genius, to stimulate power, and to provide creative thrills so that the student can say, "I made it; I did it; I wrote it." Such thrills carry young and old into myriad laboratories, shops, galleries, and basements, and to the playfields and forests. They take men to the tropics and to the arctic. Men endure hardships in long travel and in lonely cabins, devoid of modern accommodations and comforts; they fight heat, cold, flies, and poisonous reptiles in order to find thrills. Rob man of his ongoing heritage and you take from him one of the great urges to live.

> Everyone should have a cause to serve—a trail that leads on.
> It is a piteous thing to be
> Enlisted in no cause at all
> Unsworn to any heraldry;
> To fly no banner from the wall,
> Own nothing you would sweat or try for
> Or bruise your hands or bleed or die for.

The roots of the thesis of opportunities for *all men* go deeply into the ages, but it was the Great Teacher, giving his parables to any who listened by the Sea of Galilee, who stirred the hopes of all men for life, liberty, and the pursuit of happiness.

The dream of equality of opportunity, especially for children, has survived the crusades, wars, revolutions, and scientific changes. The philosophy of the Golden Rule is found in the language of all faiths: Buddhism, Islam, Judaism, Confucianism, Bahaism, and Christianity. What has been done to help each man develop his innate possibilities?

Any trail could be a good trail where one can look up and out. A helping hand can go out, on your trail or a nearby trail. When we live for and unto ourselves alone, first the spirit, then the body dies.

On the fall of France in World War II, Antoine de Saint Exupéry explained in *Flight to Arras:*

> We cease to give. Obviously, if I insist upon giving only to myself, I shall receive nothing. I shall be building nothing of which I am to form part, and therefore I shall be nothing. And when, afterwards, you come to me and ask me to die for certain interests, I shall refuse to die. My own interest will command me to live. Where will I find that rush of love that will compensate my death? Men die for a home, not for walls and tables. Men die for a cathedral, not for stones. Men die for a people, not for a mob. Men die for love of man—provided that man is the keystone in the arch of their community. Men die only for that by which they live.

This is the concept of "what can you do for your country," the ideal stated and followed by young President John F. Kennedy, applied on a world scale.

Talk given at the AAHPER Convention, Washington, D.C., May 9, 1964.

Education for Leisure

Freedom With a Purpose

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And Now Leisure

To the great mass of people in America this age-old longing has become an actuality, thanks to the Machine Age which liberates. But the question that now faces us is, "Liberates for what?" Within the last hundred years we have passed from practically a 14-hour workday and 10-hour-a-day sleep, gradually through 8 hours of work, 8 hours of sleep, and 8 hours off, to in many instances 6 hours of work, 8 hours of sleep, and 10 hours off—and many even visualize a 4-8-12 distribution of hours each day.

The world seems to be mad in its rush to get away from work and toward the utopia of leisure. Around work still hangs the curse of the early Biblical days, "Henceforth shall thou earn thy bread by the sweat of thy brow," and around leisure still hang dreams of the primitive happy hunting ground where there would be plenty of game and few hunters.

As a matter of fact the whole situation gives us some reason to pause and think. Has work been the curse we have thought it to be? Is it not a fact that practically all the progress of civilization—all of the great works of architecture, all of the great advancements in science, together with all the great works of art—is man's work? Is it not a fact that from these productions man has achieved spiritual relief and a tie with the mystical forces of the universe? True, when man achieved a small amount of leisure his tendency has been to add an artistic touch to his work.

Leisure, on the other hand, forces us to face a new problem—a problem of freedom—and it should always be remembered that leisure means freedom, freedom means choice, and choice assumes an intellect. In other words, it takes very intelligent men or women to really enjoy leisure. Man has long been kicked into activity by a hostile environment. The removal of this hostile environment gives him an opportunity to let down, but it was through activity and activity alone that civilization advanced and through forced making of choices that the very brain of man developed.

America has three choices. Which is most likely to be the dominating choice?

1. As to the first choice—and the most probable, if history is to be trusted—given leisure, man will go to sleep; that is, he will let down, get

soft, become an onlooker, cease to be vigorous, and thus lose initiative. Not only the history of mankind but the history of all life indicates that this may be the most probable choice.

People sleep when they get into a rut where they never face new problems or have to make decisions. Sleep is the nearest thing known to death. A rut is a grave with the two ends knocked out. Granted the benefit of the movies and the newspapers, millions of people are spending too much time listening to what other people have to say, or watching other people. It is estimated that America spends a million and one-half hours daily before the radio, thirty-five million two-and-one-half-hour periods daily in the moving picture house, and an equal number upon aimless reading and puttering. If a list of the magazines and pamphlets available at the average newsstands in our cities is a gauge of people's reading tastes, civilization is in a bad way. Civilization has been built under the urge of necessity. Remove this necessity and there seems to be a tendency for man, like all other lower organisms, to let down and take life easy.

2. There is another choice America can make which would probably be even more disastrous than the one that has to do with letting down. The letting down would mean the slow death of civilization, while this second alternative would bring about a quicker means of extinction. America's second choice in the use of additional leisure is crime and delinquency. The old proverb about the devil and idle hands indicates that this has been recognized for years. Today the situation is critical.

It is significant biologically that the child must choose one type of activity or another: He has no choice between activity and doing nothing for there *is* no doing nothing. The hereditary hand at the back of the child pushes him forward—it demands activity. This activity may be the letting-down type that requires little thinking, or it may be vigorous, involving quicker decisions, taking chances, and flirting with danger. These elements are a part of crime and delinquency in the early stages and they are alluring.

Crime is a form of play, misused and misdirected play, I grant you, yet play. In order to see this clearly one must analyze the play drive. Basically, the struggle that is inherent in play is identical with the racial struggle for existence. Children's games dramatize this struggle and are frequently a dramatization of death. In the game, to be caught is a dramatization of killing. The It of the child's game is symbolic of danger. When the It is the chaser you seek a point of safety. If the It catches, a life-and-death struggle results. This is illustrated in our football games, where the individual carrying the ball attempts to avoid the dangerous It that will interfere with his aims . . . . In racial struggle this meant catching the buffalo or the caribou, which became meat in the pot. If the It got away, the pursuer lost not only prestige as a great hunter, but he lost his supper.

If a child does not have opportunities to express his urge to struggle in legitimate pursuits, he will easily turn to crime. Crime is a game and our cities are incubating thousands of public enemies.

3. Leisure-time, creative art, hobbies—If man keeps himself challenged in periods of leisure, civilization will go forward. This means acquiring supreme personal enthusiasms—play that results in happiness, health, and wisdom.

A very cursory glance about us will indicate the wide range of activities from which one may choose a creative art hobby. Alexander the Great was master of the violin, Louis XVI made locks, Mendel the monk experimented with sweet peas, Leeuwenhoek invented the compound microscope, Hall discovered aluminum—and we could enumerate an endless list of men through the ages whose hobbies have become their great contributions. We can look about us now and see men who are making their contributions through hobbies. Tony Sarg develops an interest in marionettes, and Lawrence P. Jacks, the English philosopher, has taken up architecture; McKenzie sculpts; the American Academy of Medicine sponsors an art exhibit for its members; the President of the United States collects boat models; editor-educator John Finley takes long walks—and so it goes! One man works in a garden, another maps out the migratory habits of birds; one carves canes, another collects rocks; one plays the violin and another collects stamps; one builds a rock garden and another raises Jersey cows; one paints and another hunts for dinosaur eggs in the Gobi Desert; one weaves a rug, another writes a book; one builds a cabin up the river, another collects cacti; one studies the youth organizations of Germany and Russia, while another gives his time to a boy's club. The superintendent of schools in West Hartford spins pewter; one of his teachers makes beautiful bows and arrows; one group of boys constructs an electric eye and another group builds a model sailboat; one makes pottery, another plays tennis—and so the list may be extended to include every phase of life.

Social Security is necessary to relieve man of the fierce competition of an uncontrolled struggle, but too much security is even worse—that is, too much security without education.

The school of the future must take a large part of the responsibility for arousing curiosities that will express themselves in leisure. The new fundamentals have to do with music, drawing, sketching, drama, crafts, sports, and games. America must build a philosophy of recreation—a philosophy that has to do not so much with arriving as with the joy of going. When an individual is too old to work, he is also too old for leisure. There is no use in saving and saving to enjoy leisure and then take it on crutches. Leisure is dated—"use or relinquish" is the law.

Leisure for What?

The machine liberates. True. But for what? This is the question that thoughtful people are asking today as America, as well as the whole world, is beginning to realize its age-old desire for leisure. It raises again the old question. Is real happiness in achievement or in anticipation?

The world has longed for leisure. Too long has it been under the curse of "By the sweat of thy brow shalt thou earn thy bread," which has applied to a large extent up to the present stage of civilization. The very process of making one's living and the rest needed for recuperation have occupied the bulk of man's time. Certainly in America there has been no leisure-time philosophy for the simple reason that there has been no leisure. Our forefathers found the conquering of the wilderness a difficult task. There have been only two generations since the ox team was kept at the gate ready to roll in the fire logs of the finest hard wood, merely to get rid of them so that crops might be planted. One has but to leave the traveled path and care for himself under primitive conditions to realize the amount of time this takes. A day spent in a mountain cabin during the winter season is largely occupied in chopping wood, building fires, drawing water, and caring for one's survival needs.

In other days, civilizations have paid dearly for the privilege of leisure. The great philosophers of Greece even justified slavery because of the fact that it gave leisure to the citizens. But Greece had a philosophy for leisure; America has despised it. America has confused leisure with idleness—even with debauchery. The reason for this has been simple. America's philosophy of success has been centered around quantitative things. One must make money, get on in the world. To get on in the world means to be continuously at one's vocation. Even leisure must be productive.

In the great cycle in which history moves we have again come around in America to the days of Greece. We have acquired leisure through slaves. We have this advantage—our slaves are not human (that is, most of them are not). Our slaves—the machines—have liberated just as the Greek slaves liberated. The Greeks attempted to keep a proportion of about twelve slaves to each citizen. It is estimated in America that we have from

fifteen to twenty slaves per individual. These slaves jump at our beck and call. They light our buildings, start our cars, run our machines, shine our shoes, curl our hair, wash our clothes, and even shave our faces without lather. There will be more of them. The genius, Edison, recorded more than eleven hundred patents. The next one hundred years will produce many Edisons. It was the philosophy of the late Charles P. Steinmetz that electricity, by doing most of the world's work, would release everybody to boundless leisure. He liked this prospect for he imagined that then each person would have time to follow his natural bent and would devote to it the highest study and self-expression.

This machine age has, of course, already supplied an unexampled wealth of leisure and what happens? The average man who has time on his hands turns out to be a spectator, a watcher of someone else, merely because that is the easiest thing. He becomes a victim of spectatoritis—a blanket description to cover all kinds of passive amusement, an entering into the handiest activity merely to escape boredom. Instead of expressing, he is willing to sit back and have his leisure-time pursuits slapped on to him like mustard plasters—external, temporary, and in the end, dust in the mouth.

Leisure and freedom are synonymous and the expression is new to man. Freedom developed with the cerebral cortex in which man achieved choice. Mother Nature did not trust, and does not now trust, the lower organisms with choice. She gives them little freedom and keeps them active by a hostile environment. Man is the great experiment. Will he choose wisely?

Until very recently man's twenty-four-hour day could be roughly divided into two parts—work and recreation. By work man sustained himself. Sometimes man enjoyed his work. Sometimes he hated it and it became drudgery. In either case, the work was grilling. The hours were long—fatigue and nightfall overcame him.

The rest of man's day was spent in recreating, using it in the sense of re-creation, as defined in the *Century Dictionary*: "re-creation is to create anew, to restore, to restore to a good condition the body or mind, or refresh physically and mentally." This definition naturally includes not only sleep and rest but the refreshment that comes from pastimes, diversion, agreeable exercise, or other kinds of relaxation and enjoyment. Shakespeare expressed it, "To walk abroad to re-create yourself." Churchill puts it, "Next to his flowers, walking was Uncle Tom's chief recreation."

Recreation helps to restore the body to its normal condition. This restoration means that body waste must be eliminated and the cells given an opportunity to refuel and attain a condition of normality. When the waking day was long and work was difficult, much time was needed for this recreation. However, times have changed.

Now, man's time must have a threefold dimension: his work-vocation, his re-creation-recuperation, and his time for creative arts-avocation, or time in which to express his voluntary wants. As work becomes more mechanical, it becomes less enjoyable, but the hours are reduced, and the actual drain upon the body is lessened. Not many years ago a group of workmen in Boston struck for a twelve-hour day—today the eight-hour day is an actuality, the six-hour day is being talked of, and many are dreaming of a four-hour day.

With the reduction of working hours, less time will be needed for re-creation, used purely in the sense of recuperation and restoration. This throws a large amount of time into the third division, for which we have no symbol in the English language, save that it might be called avocation, a time for creation, a time for pure choice, or, as Jacks would probably call it, a "time for creative arts." The question that faces civilization is: What will man do with this machine-formed time? He has no option as to time in the first two divisions. Most men will have to work. All men will have to recuperate.

Man has dreamed and dreamed of elysian fields where he would have freedom—time to create. Some have hoped for it during life; others, upon retirement. Still others have pictured it in the white man's heaven or the Indian's happy hunting ground. Few really expected to find it in this life, but the mechanical age has handed it to us on a silver platter. Now we are wondering if we dare accept it.

The fact that no great civilization has ever developed leisure and lived provides a rather gloomy outlook. Greece at its zenith offered the classical example of the wise use of leisure. In many ways this is quite true, in spite of the fact that Greece paid for leisure in terms of human slavery. Greece developed the great Olympic games long before the Christian era. It also developed the Dionysia, the Daphnephoria, and games of other types. It is very striking that at these early games people participated. There were a very few onlookers. It is also significant that these games represented a cross section of all the arts. Not only was there competition in athletics and chariot races but also in crafts and in the production and rendering of literary, dramatic, and musical productions.

It is also of great significance that the early Greek stadia were planned without bleachers. These games were more of the type of our hobby exhibits or even of our country fairs, where many people exhibited. After four or five centuries of this type of activity, an interesting change took place. The number of participants grew smaller and smaller, and the number of spectators grew larger and larger. Bleachers were erected, and prizes and even paid performers were introduced. This led to the gladiatorial days of Rome, where spectatoritis was carried to the nth degree, and where thousands looked on as one man pitted his strength against a wild beast. The increase in leisure and the decline of civilization have synchronized

so many times in history that the outlook as far as America is concerned is none too bright. This whole outlook depends upon a number of ifs. We have a number of alternatives. America must choose.

The first alternative, and the most probable if history is to be trusted is that given leisure, man will go to sleep; that is, he will let down, get soft, become an onlooker, cease to be vigorous, and thus lose initiative. Not only the history of mankind but the history of all life indicates that this may be the most probable choice.

In the lower animal kingdom, given plenty of food the organism lets down and sleeps. If one wanted to train a white rat to find his way out of a maze the procedure is certainly not to feed the animal well. Given plenty to eat, it will sleep. Give the rat an urge in the form of hunger, and it will do marvelous things. It will perform all sorts of tricks to get out of the maze to get the food. Civilization has advanced man's intellect because man has been kicked into activity by a hostile environment. He had to act. We are the children of those who acted. We are the offspring of those who made quick and wise decisions. The organisms that let down, that did not respond to the activity urge, may be viewed at leisure in the museums of natural history.

Let us look around about us to see the evidence of letting down. It is evident that given time man will cease to be active. One needs but look at the large numbers crowding our motion picture theaters—twenty-five to thirty million a week. While there are tremendous possibilities for education with entertainment in motion pictures, it must be readily admitted that the great mass of motion picture programs appeal to a very low level of intellect. Many times, their effects as shown by recent surveys are negative. Even at its best, looking on provides no opportunities for the individual to act. The picture is a mere dramatization. One never tests himself; one merely has certain senses tickled.

The radio has produced millions of mere listeners. Most of these programs again are pitched to a low intellectual level and few expect certain advertisements to be true. The tendency is for the radio to dominate the home hour after hour, and under its sway study, thinking, conversation, and even light reading become almost an impossibility. It is estimated that one hundred million hours a week are wasted by people having their time taken up by the radio—and the radio offers such tremendous possibilities!

Reading more or less worthless material, idle conversation, fooling, and loitering absorb immense blocks of time.

All around us we see enlarged opportunities for just sitting. We seem to be headed toward the gladiatorial days of Rome. Motion picture houses are larger, stadia are increasing in size, radios blanket the earth, cheap literature spawns everywhere. Given leisure, nine out of ten times the individual will drop back to one of three activities, going to the motion

picture theater, listening to the radio, and reading cheap literature; in other words, becoming a spectator. There is definitely a letdown, as one is not required to think. One is not required to act, to make a choice, to build a background of experience, or to develop judgment. A spectator can always appear to be intelligent, and as long as he remains a spectator, neither the individual nor his friends can really tell whether he is intelligent or not. The real proof comes in action—there are the successes and failures. Man has a tendency to reach beyond his grasp—to do the impossible or at least the apparently impossible. The body has the remarkable characteristic of being able to develop emergency power, so that an individual can reach beyond his grasp. It is in trying to do the impossible that the individual develops power. This power, pyramided generation after generation, has made possible man's intellect, man's religion, and man's civilization.

However, if we look around us we must see that, given leisure, man will let down, become a spectator, begin to develop signs of a premature death. Hundreds of men should have on their tombstones: "Died at thirty—Buried at sixty." The outlook is pessimistic. America appears to be going gladiatorial.

There is another choice America can make that would probably be even more disastrous than letting down. Letting down would mean the slow death of civilization, while this second alternative would bring a quicker means of extinction. America's second possible choice in the use of additional leisure is crime and delinquency. The old proverb about the devil and idle hands indicates that this has been recognized for years. Today the situation is critical.

It is significant biologically that the child must choose one type of activity or another. He has no choice between activity and doing nothing, for there is no doing nothing. The hereditary hand at the back of the child pushes him forward—it demands activity. This activity may be the letting-down type, which requires little thinking, or it may be vigorous, involving quicker decisions, taking chances, and flirting with danger. These elements are a part of crime and delinquency in the early stages, and they are alluring.

Crime is a form of play, misused and misdirected play, I grant you, yet play. In order to see this clearly one must analyze the play drive. Basically, the struggle that is inherent in play is identical with the racial struggle for existence. Children's games dramatize this struggle and are frequently a dramatization of death. In the game, to be caught is a dramatization of killing. The It of the child's game is symbolic of danger. When It is the chaser you seek a point of safety. If It catches, a life-and-death struggle ensues. This is illustrated in our football games, where the individual carrying the ball attempts to avoid the dangerous It, which will interfere with his aims. If It catches firm, the ball is dead. Dramatically, the indi-

vidual is dead. It represents something the individual wants, hence concentrates all energy upon catching. In racial struggle, this meant catching the buffalo or the caribou, which became meat in the pot. If It got away, the pursuer lost not only prestige as a great hunter; he lost his supper.

It is interesting to note that practically all juvenile delinquency contains those same elements—struggle, with hope and danger. The delinquent acts start when the individual pursues something he wants or runs away from something to be avoided. Inasmuch as a great deal of the child's life is spent in contact with other individuals and private property, the symbol of the law—the policeman—becomes the It which catches. The goods man has placed in store windows, carloads in railroad yards, shiploads in the docks, represent the It the individual attempts to capture. Hence, crime involves pursuit of an It—the thing the child wants, and also an avoidance of the It, the chaser, represented in most instances by the police. Crime is a game.

Crime in its early stages is a game of tag and later wins all the rewards of ill-gotten plunder, if the individual can avoid the policeman—the It. A very casual glance at play on our city streets indicates that we have in reality developed a city where crime is play. Much of this play has to do with annoyance of others. It is teasing until the individual strikes, then attempting to escape—throwing stones at windows, insulators, or even irritable people, building fires, stealing, etc. In the midst of all this the child attempts to play his own dramatization of the racial struggle in ball games, hopscotch, jump-the-river, etc., but what a sorry mess his play is on a crowded street. The thrill of pitting one's energy against the pitcher-catcher-baseman combination in stealing second base is quite analogous to pitting one's energies against the policeman or the fruit vendor, only the former is play and the latter is crime.

Our organized children's gangs are dramatizations of the wandering bands of Sioux or groups led by the Chinese warlords. Their raids are analogous to the pilfering expeditions of an Alexander the Great, a Julius Caesar, or a Genghis Khan. Our cities are incubators in which loosely organized playful groups develop into powerful city or national gangs. The great danger is that the thrilling gang life will challenge the keen, aggressive, highly intelligent boy and rob society of some of its great Reeds, Pasteurs, Byrds, and Lindberghs. A casual examination of most of our present and past public enemies indicates that their antisocial struggle began in early life, in homes and communities that were signally devoid of legitimate play opportunities.

In discussing the whole question of the development of creative arts, I am venturing to include a definition of art, namely, performance or appreciation in any field of endeavor that approaches perfection; thus, not only may we designate art as painting, sculpture, and music, but we also may see art in the performance of a great pitcher or tennis player or in the

creation of beautiful things in the field of crafts. Art may be recognized in the field of social sciences, in abstract thinking, or in the creation of a lemon pie. Appreciation may approach the artistic level outside of the field of production, although this will in all probability happen seldom. In fact, approaches to art as ir.terpreted here would be legion, and would probably in the last analysis become analogous to the Greek concept of beauty.

A very cursory glance about us will indicate the wide range of activities from which one may choose a creative art hobby. Alexander the Great was master of the violin, Louis the XVI made locks, Mendel the monk experimented with sweet peas, Anton Leeuwenhoek invented the compound microscope, Charles Martin Hall discovered aluminum—and so we could enumerate an endless list of men through the ages whose hobbies have become their great contributions. We can look about us now and see men who are making their contributions through hobbies. Tony Sarg develops an interest in marionettes and Jacks, the English philosopher, takes up architecture, McKenzie sculpts, the American Academy of Medicine sponsors an art exhibit for its members, the President of the United States collects boat models, and John Finley takes long walks—so it goes. One man works in a garden; another maps out the migratory habits of birds; one carves canes, another collects rocks; one plays the violin and another collects stamps; one builds a rock garden and another raises Jersey cows; one paints and another hunts for dinosaur eggs in the Gobi Desert; one weaves a rug, another writes a book; one builds a cabin up the river, another collects cacti; one studies the youth organizations of Germany and Russia, another gives his time to a boys' club. The superintendent of schools in West Hartford spins pewter; one of his teachers makes beautiful bows and arrows; one group of boys constructs an electric eye and another group builds model sailboats; one makes pottery, another plays tennis—and so the list may be extended to include every phase of life.

An important point is: Acquire some supreme personal enthusiasm. It would be of great advantage to acquire more than one, because the man who has golf as his one hobby may get neuritis and the individual who enjoys only reading may find his eyesight failing. Eggs in many baskets would probably be a good maxim, although one does not want to spread oneself too thin.

These hobbies, then, could be in any crafts where man produces with his hands. More specifically, they could be in the field of fine arts, such as sculpture and painting. They may be in the field of music. They may be in any of the social sciences, in the wide range of games included in physical education, or in that almost limitless field, science.

It should be remembered that the pursuit of perfection in all these activities is analogous to Jason's search for the Golden Fleece. The search is

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not easy. Secrets in any of the fields are guarded by dragons. The dragon represents all the difficulties that beset the path of the pursuer of perfection. The dragons are the perversities of wind and weather; they are the elements that militate against exactness; they are the elements of inertia and lack of initiative. In spite of all the great discoveries of science, the great secrets of the world are still safely guarded by a dragon and there are few Jasons to do battle. As soon as the dragons are killed, we enter into our minds and there that ceaseless curiosity, that endless activity-drive, opens up for us new horizons and again new horizons as we push on.

Nature has a relentless law that applies universally. It is "use or relinquish," and the endowment of curiosity that comes to us naturally is no exception. Nature says "use it"—push out into new fields; attack new problems; visit new countries; go to "Rio some time before you are old." It is exceedingly easy to relinquish this drive, to settle back in an easy chair, put on comfortable slippers, and quietly drift into sleep and an early death, to become a mere radio listener removed from the great stage of life where the interesting, vitalizing struggles are going on.

Adult education today provides almost limitless opportunities for adults to let loose this curiosity and become performers, doers. It is so easy to get out of the easy seats of the gallery, with its multitude of onlookers, into the white light of the stage where there is activity; but to do this, many adults have to take hold of themselves by their boot straps. They have to use their intellects to conquer the chaos in which we find ourselves. They have to set up problems for themselves, get a small group together to put on a play, make pottery, exhibit their photographs, build a cabin, form a reading club, organize a debating forum, and pile their desks high with books so that they may never be without opportunities to make an odd hour a joyous experiment.

For the younger people, school offers the solution. Too much of our present-day school is geared to the oxcart age. Then school terms were short and vacations long. Children had their schooling in the little red house on the hill but they got their education on the farm. The extent to which the public schools have failed is indicated in the millions of people now out of work who have spent from eight to twelve or more years in schools and yet with leisure and in many instances with sustenance guaranteed, have nothing to do. The school must send children out with hundreds of curiosities, with so many wants, desires, and wishes that the days will be entirely too short for satisfying all of them. The happy person is the one who dies with hundreds of unfulfilled wants. No person is so miserable as the individual who says to himself, "There is nothing else for me to do."

America must develop a philosophy of recreation. This has never been done, partly because of the grinding necessities of the pioneer days and partly because of false philosophies. I greatly fear that the philosophy of

Benjamin Franklin has not been an asset to our civilization. His philosophy of eternal vigilance, always being busy, frugality, has developed in us a feeling that we are laggards if we are not continually chasing any nickel that is loose anywhere within a mile. We have never developed a recreational philosophy similar to that of central Europe. Too much has our philosophy been to save and save, to work hard, until you have a chance to retire—then you can have leisure—leisure on crutches. If one is too old to work, one is also too old to enjoy leisure. Leisure is dated. It cannot be saved. Use it today—or relinquish. There is a spark of creativity in each one.

There is another level of creativity. Often the individual interpreting the creative artist reaches an equally high status. The amateur who wants to take part in a dramatic production in school or club, or the student who says, "I should like to play an instrument or sing a song," is starting on the first step toward activities that lead into the far reaches of recreation. A Barrymore interpreting a Shakespearean part is an artist; Helen Hayes in *Mary, Queen of Scots,* and Julie Harris creating Joan of Arc in *The Lark* reached great heights, as did Charles Laughton in *Galileo* and Donald Madden as Hamlet.

There is even a spectator level that may be creative. When an individual goes to a great concert, sees a painting, hears a pianist, or sees a juggler, there may be a release of creativity—emotional participation. He may say, "That's what I'd like to have said," or "That's what I believe." Seeing such a performance lifts one to a higher level so that, standing before Michelangelo's statue of *David,* Rodin's *The Thinker,* or any appealing work of art, the appreciative person wants to live better, work harder, and accomplish more.

With regard to plays, how often we have said, "I'd like to see that play again." To name a few that would fall in this category: *Death of a Salesman, On Borrowed Time, Our Town, Galileo.* One is not quite the same after seeing a play that moved him greatly. It might, of course, be a ballet, an opera, or a great sermon. This is one example of the creative use of leisure. When recreation leads to this concept of creativity, it becomes an educational and life "must," and the need for it will increase with each generation.

Have we the foresight to make leisure a blessing, or shall we drift in the direction that seems to be leading to the tragedy of free time, namely, having too much leisure time with nothing to do? A civilization that cannot profit by its past failures is doomed to repeat them.

Taking the long view, man has been catapulted into a strange world. For thousands of years his physical environment and man himself have been evolving slowly. The lessons of one generation seemed to be somewhat applicable to the next, but in too short a time we find ourselves in an atomic era with automation, computers, and talk of landing on the moon.

The world has shrunk with the airplane, the rocket, and the space ship. With all the scientific advances, we have affluence together with materialism and world poverty.

Is it strange that man is confused and gropes blindly for a pathway without a dead end? Fears and tensions beset us all. Fingers and hands reach out of the darkness—there are no bodies behind them, only uncertainties and apprehensions.

Man must have the thrill of mastery. There must be another ridge to cross. There must be more bass in the lake. These are the thrills that keep people young, that carry young and old into a myriad of indoor contests, to the playgrounds and the tropics and the Arctic. Man endures hardships in long travel and in lonely cabins, devoid of modern accommodations and comforts; he fights heat, cold, flies, and poisonous snakes in order to find thrills. Rob man of this heritage, and you take from him one of the great urges to live.

The happy man, the healthy man, the normal man, and the busy man are one, busy but not cramped, active but with sufficient glide for recuperation. The happy man will be the one who has accomplished and is still advancing. The rung of a ladder was never meant to rest upon but to be a vantage place from which to take the next step.

Who will be the happy man?—He painted a picture; he sang a song; he modeled in clay:
he studied the stars; he worked on a lathe; he built a cabin—

Or perhaps—He sought a rare stamp; he read a good book; he saw a great play; he made a rock garden—

Or again—He romped with his grandchild; he taught youth to shoot straight;
he taught them to tell the truth; he read the Koran; he learned from Confucius; he practiced the teachings of Jesus—

And through all, He dreamed of northern lights, sagebrush, rushing rivers, and
snow-capped peaks; he was a trooper; he had a hundred things yet to do when the last call came.

A Challenge to Education

Children have always played—they always will. Since he captured time through labor-saving inventions, man has had hours for recreation. This is merely another way of emphasizing the fact that man is an acting organism; he is a doer; he is happiest when he is pursuing some objective that appears to him worthwhile. This activity is an expression of one of the strongest of hereditary urges. . . .

Work without leisure is meaningless, and leisure without work is empty. . . . If leisure is to be recognized as a permanent phase of our society, and if recreation is to be thought of in terms of the things we do when we have leisure, then these new words must be fitted into a philosophy of life. They can be thought of and defined in relationship to other concepts, such as education, adult education, work and fullness of life.

1. *Education is a doing process.* Education, if thought of as a process by which we prepare both for vocational work and avocational recreation, must be considered an ongoing procedure. We really muscle in on the mind. Our route is through the senses, and the whole process involves action. In this educative procedure we must realize that *facts are not enough.* We must also realize that the quantitative outcomes of education, which easily subject themselves to measurement, are not enough. We must realize that the important outcomes of education are *qualitative* and that they cannot be taught in a routine manner—*they do not result from mere knowledge.* Probably very few qualitative outcomes are taught—rather, they are caught. They are reflections of the child's surroundings at home and in the school. The driving power behind these behavior patterns is emotion, not facts. We need facts, to be sure, but alone they are not enough. Facts may be thought of as a rudder. As a rudder, they are essential—but the rudder has no power, and facts alone do not develop much power in connection with behavior.

Feelings and emotions remain the driving forces. They are the powerful motors propelling the ship. Without these the ship is helpless, regardless of how effective the captain may be. Is not the guidance of these powerful emotions education's task? I say "guiding" because the emotions will be

expressed—in selfishness, hate, anger, and jealousy if not in terms of social value.

2. *Adult education.* In reality, there should be no such term as adult education, as the very definition of education assumes that it is an ongoing process from birth to death. Because we have thought of education too much in terms of schooling, we have developed adult education to indicate this ongoing process during the period following formal schooling. Adult education should therefore be thought of in terms of a continuation of the educational processes for work and leisure. As long as that educative process continues, the organism is young. When it stops, the organism is old, regardless of the number of years it lives.

3. *Work.* Work needs a new definition in terms of a life philosophy. We must carefully avoid confusing it with something imposed upon us against our will, which we resist to the limit of our ability but continue to do in order to live. That is not work—that is drudgery. Work must be viewed not only in terms of something man wants, but something man needs. Particularly when we think of work in terms of workmanship and craftsmanship, man's work represents a most important spiritual outlet. Through work, man may express his ideas. "By your works shall ye be known."

Honest workmanship will not only earn any individual the commendation of his fellowmen, but the individual will also establish a self-respect that is indispensable to life. Artists throughout the ages worked chiefly because of a compelling inspiration to achieve perfection—perfection in the beauty of a Christopher Wren tower, a Michelangelo's *David,* or Millet's *The Gleaners.* The material reward of making a living is not enough—important as it may be. The spiritual release that comes with the expanding joy of achievement through craftsmanship is the most essential factor. With a reasonable degree of security, work whereby man may give expression to his inner drives lays the foundation for normality.

Undoubtedly it is from this view of work that we find Ida M. Tarbell saying, "The most satisfying interest in life, books and friends and beauty aside, is work—plain, hard, steady work."

It is undoubtedly from this same standpoint that George Eliot immortalized the challenging work of the great violin maker, Antonius Stradivarius.

4. *Recreation.* Recreation must be thought of as another outlet for man's desire to attain satisfaction. Yet this is not its meaning to the masses. Recreation is a word that has always been dragged up from the gutter; too often, a generation ago and even today, it is associated with gambling, betting, and debauchery. Unwholesome association has dragged down such excellent activities as billiards, bowling, dancing, wrestling, and many of our commercial sports, and many feel that it has in its firm clutches a certain proportion of our college sports.

Here are certainly some things that recreation is not:

It certainly is not merely a recuperative activity, one which is of no value but is just an interlude between valuable activities.

Recreation is not a waste of time—the interpretation placed upon play by so many of our religious leaders following the Reformation.

Recreation cannot be thought of in terms of mere sensuous enjoyment under the name of dissipation.

Certainly we cannot think of recreation merely in terms of athletics or so-called physical activities, or even in the broad phrase "sports and games."

Recreation cannot be thought of only in terms of amusement nor in terms of entertainment.

We must definitely exclude from its definition, in the highest sense, many of the activities in which the individual is only a spectator, because if our definition includes a release and the pursuit of perfection through recreation it assumes *doing* something.

Recreation must somehow add its contribution to the fullness of life and if man's vocational pursuits tend to become monotonous, recreation must take on more and more significance as a spiritual release. In other words, *if work loses its workmanship and craftsmanship qualities, these qualities must have an opportunity for expression through the channel we call recreation.* This need for expression causes us to ask the question: What is fullness of life? What is it toward which both work and recreation must make a contribution?

5. *Fullness of life.* Now we face some essential life outcomes; a definition of recreation must include its possible contributions to these outcomes. The question, "What is the good life?" is one which philosophers and leaders throughout the ages have been trying to answer. Buddha, Mohammed, and Socrates wrestled with it. Kant, Berkeley, Thomas à Kempis tried to find an answer. Gandhi, Kagawa, and philosophers of our day are still searching for an interpretation. Probably the best interpretation ever set down is one that came to us from the lowly home of a craftsman in Nazareth.

Therefore it seems presumptuous that we at this conference should ask ourselves this question, "How am I to know when I am going in the right direction?"

Let us see if we can get at this problem by asking some questions:

1. *Is this real comfort and ease?* How long we have dreamed for a letdown, for comfort and ease, thinking that this represented the blessed utopia of our dreams. Yet we know, if we study history and biology, that in most instances comfort and ease are the immediate forerunners to letting down, letting down leads to atrophy, and atrophy foreshadows death. Many of the great men and women have produced best under the whip of necessity. Rembrandt was never many steps ahead of the sheriff and was

always a few steps behind the rent collector. Millet had ten hungry mouths to feed three times a day and his paintings were sold to buy bread and meat. Under the impetus of emotional drives, of great discomfort, of great disappointment, men have produced. Bunyan wrote *The Pilgrim's Progress* while limited by the four walls of a jail, and in prison Verlaine wrote *Sagesse*, the book that made his reputation as a poet. Victor Hugo never really produced until he was in exile from France. Defoe's *Robinson Crusoe* was written to keep him from a debtor's prison. Dostoevski wrote while in exile, and Tolstoi's *Anna Karenina* was written under circumstances of great adversity. It was Nietzsche's formula for greatness "not only to bear up under necessity, but to love it."

2. *Has this goal anything to do with possession?* Only a cursory thought will indicate to us that it has not, because that which looks like a mountain peak in the distance becomes an anthill when we arrive. The working out of the materialistic philosophy of building larger granaries rather than of laying up treasures in Heaven is just as frugal today as it was when the rich young man turned away sadly from Jesus.

3. *Is it power?* Power is an intoxicant, we know, but we also know the axiom that "uneasy rests the head that wears the crown," and that crown may not be merely a kingly one. It may be the crown of the power of money or the power of a fascistic rule. It is perfectly plain that the power of any one man is administered best when tempered by the judgment of many.

4. *Is it leisure?* This age-old longing may be the far horizon. It is an age-old longing and quite universal but we know definitely that for many it has proved to be a mirage. The millions who have turned to listening and looking on, losing the power of initiative, lacking the thrill that comes from creating, are ample proof that leisure is not the end. Leisure can be bought; leisure is machine-made; but happiness is not.

5. *Is it arriving?* We know it is not. . . . Fate plays ironical tricks upon us, as it has done in children's fairy tales through the ages, giving us what we want only to have us find that we do not want it. The world wastes a great deal of pity on martyrs—martyrs who sacrifice for causes—martyrs who would be unhappy if they could not sacrifice for these causes. Pity not Audubon, wandering up and down the eastern coast sketching birds. He was doing just what he wanted to do. Pity not Walter Reed in the Canal Zone fighting yellow fever, or Florence Nightingale in the Crimea, dressing the wounds of soldiers, or Schubert singing his songs in roadhouses for his next day's meals. Pity not the millions of humble people who in primitive days decorated pots and wove rugs as today tenderly nurse a little flower in a smoky window box. Pity not the tired hands worn to the quick that their children may have in life something better than they had, and waste no pity on peasants in Europe and Asia who are content without fine clothes if they can have music and flowers.

But we still come back to the point, what is the fullness of life? Is it possible that we seek the elusive El Dorado? Is it that quest for beauty—beauty more or less defined in the Greek sense of symmetry—line, color, and fitness? Is it the qualitative value of a string of pearls that everyone wants beyond meat and bread? And is it possible that the end is not wholly in the achievement but largely in the pursuit? Is the joy and happiness possibly in the courage of facing struggles—in conquest—in conquest be it work or leisure?

Some Implications

Now it seems that we can get down to some definite implications in regard to our responsibilities as leaders in this whole field of recreation: the responsibilities we have toward our students, colleges, and universities as a whole. These implications seem to center around three laws: *the law of start, the law of reach,* and *the law of direction.*

1. *The Law of start.* Fundamental to a full recreational life is starting. We must get into action. That means we must commit ourselves to a plan, obligate ourselves in regard to it. Before we can start on any big thing, we must clear away the little things. . . . We must get release from little things. Figuratively, clear your deck, get out a clean pad of paper, put yourself in a position where you obligate yourself to action.

It would be impossible to overemphasize the importance of this law of start. In the past we have had to act. Literally we have been kicked into action by an environment that has been hostile. Man had no choice but to act. Those who acted quickly and wisely brought forth their own kind into the world.

He had little choice, and choice is a tremendous responsibility. There is a great danger that with choice we will become putterers, fall an easy prey to professional promoters. We fail to make a plan and we fail to start or if we start, we fail to keep to the plan. Man is a perpetual putterer. He loves it. Without a plan days and nights fill up in front of him—a movie here, a party there, a broadcast to be listened to as an alternative to boredom.

Emeric Madach, the Hungarian writer of the middle of the last century, gave us a new portrait of evil. He pictured evil not as something bad, not as a fallen angel, but as a little red devil whispering into the ear of man, "Put it off; don't try anything that will require effort; float with the stream; let somebody else do it; don't risk failure; don't make a plan; take it easy; everything will come out all right."

This is an interesting concept of evil, and it is the concept of evil that man must face. Evil is not something bad, it is a lesser good and as someone has said, "Next to the evil, the good is the worst enemy of the best." The law of start implies making a plan and sticking to it with reasonable accuracy. Brag about it to your friends, obligate yourself, and

strangely enough, out of this there will come not slavery but freedom—the Aristotelian concept of freedom—"Freedom is obedience to self-imposed laws." The only freedom man has is that which comes from following a self-imposed plan. Therefore the first word is *start*.

2. *The Law of reach.* The law of reach has both a physiological and a psychological base. Stated very briefly the essence of this law is that an organism acquires power when it attempts to reach—to achieve—that which is beyond its grasp. Or, when an organism responds to an emergency, reserves are tapped and that which was believed to be impossible is achieved. By constantly tapping body reserves, new reserve powers are made available. Meeting emergencies has laid the foundation for a highly sensitive, quick-responding, specialized organism—man.

The basis of this law is the axiom, "That which is learned must be tried." The organism must act; the organism must always be attending to new things if it is to pyramid power. Therefore this constant entering into activity, being kicked into activity, lays the basis for the development of power—power to endure, i.e., organic power; power to respond quickly—neuro-muscular power; power to think; and power to feel. Note the confirmation of this law of reach:

Colvin: "Thus learning develops as there is a need and in direct response to this need."

Tyler: "It was sensation and motion, not thought or learning, which laid the foundations of the brain and stimulated development of all its centers."

Robinson: "A creature which lacked curiosity and had no tendency to fumble could never have developed civilization and human intellect."

William Kilpatrick: "What we would learn we must practice. We learn only what succeeds."

Herbert S. Jennings: "There can be no development of these powers without their exercise."

John Fiske: "Man is the one creature who is never satisfied."

Dashiell: "One thinks, characteristically, when he meets an obstacle."

Thus we see that it is a quest for new experiences, a restlessness, a ceaseless curiosity that lays the basis for the law of reach. And this attempt to reach, compulsory or voluntary, lays the basis for all powers. The Greeks recognized it in their phrase, "strip or retire"; *get into the game or go home.* The philosopher expressed it in the thesis, "To him that hath shall be given unto and to him that hath not shall be taken away even that which he hath." Or, physiologically, it might be worded: To him that doeth—attempts to reach beyond his grasp—shall be given more power, but to him that attempteth not shall be taken away even the little which he hath.

3. *The Law of direction.* The law of start and the law of reach must yield to the *law of direction.* With the law of start and the law of reach function-

ing, we may be likened to a great ocean liner with the engines going at full speed—but with no rudder. The law of direction implies all that is included in the concept of a rudder. It implies a willingness to pursue truth, to recognize facts in their largest possible concepts. This implies the courage of a Socrates facing a cup of hemlock, of Louis Pasteur facing scientists ready to crucify him, of Émile Zola fighting injustice, of Madame Curie struggling on with a body frail almost to the breaking point, or of Jesus chasing the money changers from the temple.

This law of direction assumes a willingness to pursue the Periclean concept of beauty or the Michelangelo concept of perfection. It assumes a willingness to recognize those elements that made the golden era of Greece—Phidias working to complete the Acropolis midst threats caused by mounting taxes.

The law of direction assumes a devotion to freedom—a freedom, however, that is controlled by the thought that in seeking *my* freedom I will not interfere with the freedom of *others*. I will go even further, I will throw out my hand that others may grasp it, if perchance I may help them on the road.

What Are Recreational Activities?

Start, Reach and Direction: What goal are we approaching in this field called recreation? It is encouraging to realize that the activities are legion or, possibly, we should say the trails to the goal are legion. Anything the individual may want to do that to him seems significant becomes a trail. Art may be defined as any activity that seems significant to the individual in which he may approach perfection either from the standpoint of appreciation or creation. Art is this reaching for perfection in work or in recreation.

We see this striving in many men from Leonardo da Vinci to Winslow Homer, but we must also recognize the faltering steps toward this goal taken by the small child who brings home his first bit of drawing to an appreciative mother.

High on the scale of exploration may be Ponce de Leon, Leif Ericson or Sir Henry Stanley, but low on the scale is the constant effort of a child to see behind every curtain, to reach for every strange object, to tunnel in the sand, or to explore a dark cave.

In the field of music Mendelssohn, Schubert, Toscanini, or Sibelius may seem to have arrived at the height of success but the small child who gets an emotional release from his first musical effort is on the way.

One man and then another said "Why?" when he saw an apple drop from a tree, a great chandelier moving back and forth with rhythmic motion, a teakettle lid going up and down, and a finger enlarged as he looked through a piece of broken glass. But the boy who grinds a lens and makes

a telescope from the muffler of a car, builds a radio, or experiments with the law of the level is in the same field of science.

We may be ever-awed by a powerful mountain climber, a skier, or a juggler, an athlete with tremendous prowess, but we must recognize these beginnings in the little child in his first tag-and-it game or with his first base hit.

Some men have recognized more clearly the wants and longings of man—it may have been a Buddha or a Mohammed, a Gandhi or a Kagawa or it may have been a Messiah, but the small child who gets his first thrill of satisfaction from serving his group has embarked on the same trail.

Leaders in colleges, universities—all educators—have three specific tasks in preparing America for leisure:

First, keep before individuals, regardless of age, a wide range of challenges—each man must choose his own field, remembering as Khalil Gibran has said, "No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge."

Second, help individuals to a skill level where they are within reach of success. There must always be hope ahead.

Third, express approval when individuals move up on the scale of honest workmanship.

The Tragedy of Free Time

The age-old dream of man has been for leisure—a chance to do something he has always wanted to do. He has dreamed of a haven where the winds and waves no longer will beat on his frail craft. These would be happy days—no work to do, no schedule to meet, no struggle. It would be a time to realize a vague, lifelong ambition—to write, to paint a picture, to travel, to sing or to dance, to take a trip or even to catch that big fish he has dreamed about.

The dream came true, thanks to the Industrial Revolution and the Age of Automation. Man has been handed time on a silver platter, not grudgingly but generously.

From a twelve-hour working day—still too often prevalent on farms—man has a forty-hour work week and he is talking of a twenty- to twenty-four-hour week. Even considering all of the hours of travel to work, along with the survival needs of eating and sleeping, there remains an average of between seven and eight hours a day. What will man do with this found time?

This leisure has been made possible by two powerful forces—automation is shortening the work week, making possible early retirement, and medical science continues to increase life expectancy.

Man's adaption to this new free time is a struggle, and his life is being challenged. Man's basic human nature, his wants, needs, and satisfactions will be much the same two thousand years from now as they were two thousand years ago. But how man will react to a radically changed environment is a question—even a question of actual survival.

We ask ourselves: How is man reacting to this new era of conquest? Last year Americans used 45 million aspirin tablets daily, took 20 million sleeping pills, and the next morning chased them with as many million wake-up pills. American doctors are writing 40 million prescriptions for the new anti-worry pills called tranquilizers, hoping to stave off the anxiety, depression, and fear that seem to grip our modern way of living, but relaxation and tranquility cannot be bought on the market.

Doctors may prescribe sedatives but not sleep; tranquilizers, but not confidence, calmness, or happiness. Relaxation and mental normality must come from within; they are qualities man must develop for himself. The tragedy is that many try to buy tranquility.

Happiness is associated with challenge, accomplishment, and mastery. Happiness involves hope and faith. Hope, faith, and joy are medicinal. They are therapeutic. They represent the difference between living and existing, and often between life and death. Happiness in children and adults is more than entertainment and amusement, money, or "eat, drink, and be merry." The basic need is to have a goal, feel wanted, belong, even sacrifice for a worthwhile cause. Traveling hopefully bolsters normality. Sadly, most men lead lives of quiet desperation.

The Greeks built a society on the formula of health, happiness, and busyness. Modern medicine is just catching up; the dark ages were long and empty, with body and mind completely separated.

Any type of busyness becomes basic to normality in a confused, uncertain world. Busyness to satisfy some urge in a worthwhile cause where there is enthusiasm is an age-old, worldwide formula for the abundant life, even for life itself.

Strangely, boredom causes many of the symptoms of stress and fatigue. It may arise from monotonous types of work in which the individual is not the slightest bit interested, or it may come from having nothing interesting to do. In boring situations there is not enough adrenalization, there is no enthusiasm-provoking interest, and the body is not stepped up to the activity level. The individual really feels tired. As an antidote to this fatigue, he should indulge in not less, but more activity. The answer is to get into action, do something in which you are interested, get on your feet in the morning—get going.

No matter what social position or income a person has, it is a fact that life has a quick way of disposing of nonworkers, loafers, and those with no hobby or aim in life. Retirement or financial security should never become a lazy man's dream of doing nothing. Senile dementia is more prevalent among stupid, nonmotivated individuals than it is among busy people. The brain when not used to its utmost will atrophy. There are years of borrowed time ahead for the busy man. There are more and more people in the older age brackets; any nation will be handicapped unless some way can be found to use these people.

Man must have the thrill of mastery; there must be another ridge to cross, more bass in the lake, and more work for volunteers. There are the thrills that keep people young. Such thrills carry young and old into a myriad of indoor contests and to the playgrounds and forests. They take men to the tropics and the Arctic. Man endures hardships in long travel and in lonely cabins, devoid of modern accommodations and comforts; he

fights heat, cold, flies, and poisonous snakes in order to find thrills. Rob man of this heritage and you take from him one of the great urges to live. Rob man of spiritual hope and he dies physically.

For centuries man's pattern for busyness has been work—too much for the masses, too little for the leisure class. Work was a necessity, but at the same time, it fulfilled a real need to be active, to be recognized in a basic though puritanical social pattern.

Through accomplishment, by work and craftsmanship, man's ego, small enough at best, is given a chance to expand. His work is partly himself. There is an eighteenth century motto, "No handicraft can with our art compare, for pots are made of what we potters are."

What man wants and needs, if morale is to be built and maintained, is an opportunity to work, but mark you, this is no plea for long hours of repetitive wagework. This is no defense of drudgery for drudgery's sake. This gospel concerns challenging work, significant world work, where the individual has sufficient skill to bring him within reach of success. In this way he may have the expanding joy of achievement. He lays the foundation for normality. Work with security is the only foundation for normality.

Leisure alone is not enough to satisfy; neither is work unless it has significance. Recreation and work together contribute fullness of living. To people who do not work, leisure is meaningless. To people who are overworked, leisure may become just as meaningless. It would be difficult to imagine anything more inane, useless, dull, or miserable than, day after day, having nothing significant to do either in work or leisure, or being so exhausted that leisure cannot be used constructively.

The struggle for existence, to eat and provide for his own, has not been man's greatest enemy. Very often it has been a stimulant to his lagging, puttering spirit. We get kicked into activity by a hostile environment and, as a result, develop from an unorganized nervous system a brain, build a motorcycle, paint a picture, write a poem, construct a bridge, and create a civilization.

There is normality for which the gospel of work is a foundation. Basic to normality are joy and happiness. But what is happiness, and what is joy? Certainly not the "eat, drink, and be merry" concept. Is happiness merely the fulfillment of a dream of enjoying idleness? This may satisfy for a time, but the joy that makes one look forward to life from day to day is concerned with challenges—not with the monotonous struggle thousands of people face each morning when they waken, a day just as yesterday and just as tomorrow will be. To face a day of failure, with no work to do, no new tasks in sight, no chance of success, is unbearable. Nor does happiness come to the individual who wakes each morning with the same query yesterday and tomorrow: "What shall I do to fill the hours?"

Happiness comes from facing meaningful challenges where there is a reasonable chance of success. We crave struggles where the outcome is in doubt, where there is no guarantee of success or certain failure. There may be success today and failure tomorrow, but we take delight in exercising our talents. It is in struggle that man has always been spurred to significant action.

All work in primitive life was craftsmanship. All work forms were conventionalized into beauty. All work was social and had magical or mystical implications. Even today, no stuff on which one works is dead stuff. The earth where one plows and reaps is a living, titanic being. The emotions of the worker pass into the fabricated product. Beyond the stone or wood is a resisting or cooperating will. In ways that no material technology can hint, the worker's quality and intensity of life are controlling factors in the technological process and give predestination to the seed he plants and to the house he builds. Hence there is invocation, song, magic spells, purification of body and soul—the concentration of the whole nature, of all the creative powers. The worker must be an athlete and a magician in body and in soul.

The history of creative art is interesting. Through the ages, man slowly but surely added a touch of beauty to utility. Pots were decorated, designs were woven into rugs, the walls of caves were painted, objects were made symmetrically and beautifully. All were made for use, but little by little, beauty was added.

Happy people are those who have produced things. Bored people are not only unhappy but they produce nothing. Boredom is certainly a sign that we are allowing our faculties to atrophy. What bored people want more than leisure or a holiday is a hard significant piece of work that may include a little drudgery. If the end is significant, it will be a boon. The Madison Avenue-promoted winter vacations are for the unmotivated and bored; people come back more tired than when they left.

During the last hundred years, man was separated from his work. The very activity that made is possible for him to climb to dizzy heights was no longer interesting; it was even hated.

"If it were desired to reduce a man to nothing," wrote Fyodor Dostoevski in *The House of the Dead*, "it would be necessary only to give his work a character of uselessness."

With monotonous work, lacking a meaningful goal, it is natural that the workman longs for shorter days, shorter weeks, and longer vacations. But one asks, "For what?" Leisure is the answer, but leisure for what? Is this the answer?

"Keep them busy," is an old formula—the Roman Empire called it "Bread—very thin, and circuses—loud and bloody!"

Today the *tragedy of free time* is involved with this ability to choose. It is ironical for man to get what he so long wanted only to find he did not want

it, and that it might lead to his downfall. Yet man must choose, and on this choice the future depends.

The writer of Deuteronomy said, "See I have set before thee this day life and good . . . therefore choose life." Man has been choosing between life and, let us say, spiritual death. We have seen savagery and brutality built up to the point where it disturbs our optimism, a belief in the good of man and in dreams of peace. On the other hand, we have seen man do great things. He has set bounds to the ferocity of nature, has mastered many of his natural enemies, and has turned the universe at a thousand points of antagonism into the servant of society.

The *tragedy of leisure time* is that the easy choice leads to destruction, mediocrity, emotional breakdown, delinquency, and crime. Mediocrity could lead to the downfall of a nation and will do so if we allow any talent or enthusiasm to go undeveloped or undiscovered.

Our streets and our mental hospitals are filled with unmotivated people. Many would be sent home, if there was work to do. The deadly poison that hides in the dream cloud of idleness is the age-old principle of the law of disuse.

To belong, man must achieve; his head must come up, his shoulders go back. Thousands of people serve causes without monetary compensation; they serve basic human needs and they save their own souls.

Delinquents get satisfaction from accomplishment—in the wrong field. By 1975 we expect 7.5 million non-high-school youths to be out of work—a tragedy of leisure time.

Out of the many studies on delinquency several facts emerge. The youthful delinquent is as a rule unskilled. He lacks the feeling that comes with success and mastery and turns to the gang with a gun to reinforce his inferiority complex. The youthful delinquent has lost contact with his family—lost contact because his father lacks skills in which his son might have become interested.

The lost youths become the empty ones: the disinherited with no ties to any constructive group or activity, with no standards or goals, with little hope, hiding discouragement and despair with bravado or happy-go-lucky clownishness. They feel wanted by no one and they know no one whom they can call friend in the true sense of the word. They are adolescents adrift—no rudder, no compass, no motive power, no beckoning harbor—a tragedy of leisure time.

When man belongs, he is loyal to his group. This is a basic human need. Those who are beyond the inner circle do not count. Belonging is a need for young and old and a paramount necessity for those in the older age brackets. To belong is to be needed, wanted, respected, and loved. In most ancient societies, the older person was the wise one. The elderly had a place; age meant dignity and "the best is yet to be."

No man can grow to cultural stature without belonging, without doing

something significant for, and in, the group. Aristotle thought of the good man as the good workman, with workmanship thought of in the sense of craft as well as in the literary and social fields. Man's feet are in the slough of despond, his head is bent low before his companions until he has achieved—until men look up to him and say, "He is a master." The area of achievement is so broad that every man, woman, and child can acquire spiritual life from accomplishment and service.

To be a volunteer in a worthwhile cause is a way of maintaining normality and living with enthusiasm. The strength of democracy is in the thousands, even the millions, who make it work. It is a way of belonging.

Education for Leisure—A Must

Civilization has completed one of its great cycles, from 1850 to 1950. a century cycle—and it must, whether ready or not, start a new one.

It was a great century—it saw the rise of the machine, the telephone, the radio, radar, television, the automobile, the airplane, the release of atomic energy, and the conquest of space. It has given man the leisure of which he had dreamed. Science has liberated—but for what?

It was the century of materialism—of two world wars and of many local ones. It was the century of intense nationalism followed by misunderstandings, fears, and hates. Tensions rose and still are at the point of explosion.

We in America have been called onto the world stage before rehearsals were completed. One mistake, one blunder, one misjudgment, and the outcome may be fatal. History seldom presents its challenges twice. The call is for nothing less than survival. The raging torrent of history is seeking a new channel and America lies squarely in its path. After only one offer to other great civilizations, after one refusal, the opportunity was withdrawn.

Equally as important as the machine, which may be responsible for his destruction, are the elements within himself that contribute to self-destruction.

The last hundred years was the century in which man was *separated from his work* so that the very activity which made it possible for him to climb to dizzy heights was no longer interesting and was even hated.

We have reason to assume that man will not change very much physically, intellectually, emotionally, or socially in any foreseeable future. The problems the Greeks faced in connection with health, education, leisure, and even goodness are much the same problems we face today and will be facing in the millenniums to come.

Other things will change and they will affect man—the way he lives and acts or whether he will be alive at all. Advancements in science are not following any nineteenth century curve—they are literally exploding around us!

By the year 2000 we can expect a whole new family of materials now unknown to man. The era of the computers and photoelectric sensing devices will help man grapple successfully with the technological revolution he is creating. New revolutions lie ahead in chemistry—new fibers, new finishes will come from the laboratories affecting what we eat, wear, and use.

In the year 2000, children born today will be forty-one years old. They in themselves will not have changed much but they will have power undreamed of over nature. Their powers over themselves will, I predict, remain about the same as today.

We should ask ourselves: How is man reacting to the undreamed-of conquest of nature? Last year we Americans used 45 million aspirin tablets daily, took 20 million sleeping pills and the next morning chased them with as many million wake-up pills. American doctors are writing 40 million prescriptions for the new anti-worry pills called tranquilizers, hoping to stave off the anxiety, depression, and fear that grip our modern way of living.

There must be a better way to combat the tensions of the second half of the twentieth century. In fact there is; we will explore a new way. There seems to be a theory that money can buy anything, even life and the fullness thereof.

One of the bitter ironies of life is to get what we want—what we have dreamed about—and then to find out that we did not want it—did not need it and in fact, find it might be self-destructive.

The age-old dream of man has been for leisure. He has dreamed of a haven where the winds and waves no longer will beat on his frail craft. There would be happy days, no work to do, no schedule to meet, no struggle. It would be a time to realize a vague, lifelong ambition: to write, to paint, to sing, even to catch that big fish.

One of the most characteristic and important aspects of life—all life—is the urge to activity. In fact, activity distinguishes the living organism from inanimate matter. The source of the urge to do, the hand on the back, lies in the hereditary background. Because of its strength and universality, the activity drive has important implications in the life and education of each of us.

It is significant that this urge for expression is more intense in organisms with a highly developed nervous system. It is capable of being expressed to the nth degree in man.

Activity is more than body movement in running, jumping, and dodging. It is any response by the human organism caused by an internal or external stimulus . . . . Activity is a synonym for the word "experience."

Historically, and presumably years before written history, man was an active, cruising, curious, inventive adventurer. He lived by his wits and, by so doing, developed adaptability—Yankee ingenuity, as we say today.

He had nothing else to fall back on for protection except his ability to think and profit therefrom.

Life is an ongoing process; like a top, when the spinning stops, life stops. We cannot escape the risks and opportunities of living. Life activity never stops. It never stops in anyone. And there is an art of living which in many times and lands has guided or built this essential activity into beauty, into power, into habitual experience and collective achievements that appear superhuman and miraculous.

Contrary to much of our thinking, man longs to struggle—maybe struggle has a bad connotation—but he does love to master, to conquer. Even the hope of success keeps him enthusiastic and now neurologists and psychiatrists say the challenge keeps him normal, if the goal seems significant; but there must be a goal. There must be meaning to the sacrifices one makes for the struggle.

Man can fail triumphantly if he is in search of an El Dorado. Men have failed and on their shoulders have stood other men who got the credit for the achievement. Thomas Jefferson expressed this in his philosophy, "I prefer dangerous liberties rather than quiet servitude."

For many, in past centuries work, even just wagework, has been the way man expressed himself. True, some of it has been monotonous, but much of it has been creative self-expression. Michelangelo, Rembrandt, Millet, Beethoven, Shakespeare, Frank Lloyd Wright, Madame Curie, Louis Pasteur, Sir Alexander Fleming, Walter Reed, Henry Ford, and many of our present-day creative artists were and are wage workers. They had to earn to live. Many, however, added beauty to utility, and true artists will always see the rainbow—a goal ahead.

Many others strove for a goal but never reached it. Even their names have been lost. They will remain forever unknown, but as long as there was hope in the working, they were enthusiastic.

It was through work that men came to have self-respect and dignity and most of all to belong: in the family, in the community, in his time, and for some, for all time. It was the lure of challenging work and the hope of freedom that brought millions of tired, forlorn immigrants to this country.

What man wants and needs, if morale is to be built and maintained, is an opportunity to work, but mark you, this is no plea for long hours of repetitive wagework. This is no defense of drudgery for drudgery's sake. This gospel concerns challenging work, world work, where the individual has sufficient skill to bring himself within reach of success, so that he may have the expanding joy of achievement, laying the foundation for normality—work with security, the only foundation for normality.

Leisure alone is not enough to satisfy; neither is work unless it has significance. Recreation and work together make for fullness. To people who do not work, leisure is meaningless. It would be difficult to imagine anything more inane, useless, dull, or miserable than day after day having

nothing significant to do either in work or leisure, or being so exhausted the leisure cannot be used constructively.

The struggle for existence, to eat and to provide for his own, has not been man's greatest enemy. Very often it has been a stimulant to his lagging, puttering spirit. In the process of evolution an unorganized nervous system became a brain, and later when man was forced by a hostile environment, he found he could build an airplane, paint a picture, construct a bridge, write a novel, cure a disease, and create a civilization.

Today, work has become specialized. Man is separated from the total finished product. He has little pride in the end result.

Albert Schweitzer offers a very simple recipe: "Never cease to work, never cease to wrestle. We must wrestle with circumstances, we must wrestle with men, we must wrestle with ourselves so that in the age of confusion and inhumanity we may remain loyal to the great humane ideals of the eighteenth century—translating them into the thought of our age and attempting to realize them."

"If it were desired to reduce a man to nothing," wrote Fyodor Dostoevski in *The House of the Dead*, "it would be necessary only to give his work a character of uselessness."

With monotonous work, without a meaningful goal, it is natural that the workman longs for shorter days, shorter weeks, and longer vacations. But one asks, "For what?" Leisure is the answer, but leisure for what?

Leisure and leisure time are all-inclusive words and their activities range all the way from crime and delinquency through meaningless amusement and entertainment, just a shade above unbearable loneliness, to the creative activities that make life liveable.

In contrast to activities on the lower end of the scale, recreation can be defined as those activities—other than survival—that provide man with satisfactions in their mastery and that furnish a spiritual, creative outlet of expression (the word "spiritual" is used deliberately). Recreation activities satisfy the activity drive inherent in man's neural makeup. They meet a pattern for living—a worthwhile goal with self and possibly group approval. But in this pattern of challenge and approval there is one thing lacking—*hope of success*. There must be hope. Hope, like faith, and a purpose of life are medicinal; they are therapeutic.

A famous physician, Dr. Harold G. Wolff, professor of medicine (neurology) at Cornell University Medical College and associate of psychiatry at the same school, offers scientific proof for this. After experimenting on the effect on the organism of isolation, repeated failure and frustration, and rejection by his fellows, he states: "In short, prolonged circumstances that are perceived as dangerous, as lonely, as hopeless, may drain a man of hope and his health, but he is capable of enduring incredible burdens and taking cruel punishment when he has self-esteem, hope, purpose, and belief in his fellows."

If man is to go on with courage and hope, there must be some chance of arrival, though it may be remote. The pattern of life must hold a challenge and a hope of success! This hope of success assumes education for recreation.

No longer, as a rule, does grandfather or even father or mother help the child to become skillful. Crowded homes, small yards, busy parents—not one but two (over 20 million out of our 66 million workers are women)—this is a pattern in which the small child has no contact with older people.

In other days there was a seat for the small child in the blacksmith shop, near the lathe, near the stone mason, the carpenter, the butcher, the mother making jelly, hooking rugs, or gardening. To a large extent, these are gone forever, and the community, schools, recreation departments, and youth agencies must fill the gap.

The gap must not be thought of as just sports and games. This misinterpretation, too frequently present in the thinking of physical education people, is a dangerous disservice to recreation.

Recreation must be a cross section of all human activities and interests. The picture dream could come true—here they are, young and old, with their hobbies—writing poetry, building a cabin, making a piece of pottery, singing a song, playing the guitar, exploring the countryside, sailing a boat, playing tennis. They are taking pictures, calling a square dance, knitting a dress, gardening, redoing old furniture, binding a book, writing a play. They fish, hunt, hike, experiment in science, and collect anything and everything. They go to the ends of the earth to see canyons, climb mountains, chase the caribou, catch a sailfish, visit cathedrals, study pictures, visit youth clubs, follow the migratory birds, record folk songs, translate Dead Sea scrolls, or dig dinosaur eggs in the Gobi Desert. On and on they go—to the Arctic Circle; camping on deserts, ice caps, and in canyons; fighting black flies, mosquitoes, hunger, thirst and fatigue; in a thousand avocations and vocations. They are in factories, offices, homes, schools, and churches. This is a dream but it could come true.

In the trend of our public education today, which will be intensified, are we returning to the philosophy of separation of mind and body and the old precept, transfer of training? On every hand we hear the word discipline—discipline the mind in science, mathematics, foreign languages, English composition, and all will be well. Yet we have known for a long while that a discipline in one area carries no authority in another area.

Education must be for use. Language must be for use; mathematics must be for use; science, architecture, and sculpturing must be for use. The good man must be the good workman; he might be a Socrates, a Phideas, a discus thrower, a soldier, or a mechanic.

It was the Romans who gave meaning to the word culture and that meaning was *to know about*, but not to do. The Romans relied upon the

Greek slave for his architecture, his sculpture, his poetry, and his athletics. Liberal education for the Roman was suitable to a free man who owns slaves but expected to do no work. Roman civilization under this philosophy was short-lived.

In our eagerness to discover talent, we have allowed ourselves to be swept away by the scientists and the mathematicians, while at the same time scientists are advocating a more liberal education.

Lee DuBridge, President of Caltech, noted:

> I took to science quite easily, so I'm not in awe of the scientist. But I am in awe of the man who can play the piano. Such talent is beyond my comprehension. I tried but never could. . . . I'm also in awe of the man who can run a 4-minute mile.

There are many types of talents. We are in danger of giving up our liberal education philosophy for a type now prevalent in other countries, while these other countries are remodeling their education program more or less after ours.

In the worship we are paying to the fifteen percent so-called genius children (some place it as low as three percent) we are doing two things. First, we are missing many children who have genius quality, and second, we are failing to develop geniuses in areas other than vocabulary and book knowledge.

Advanced scholarships for the three percent are advocated but there ought to be advanced opportunities for young people in all areas, including music, arts and crafts, drama, or any other area in which the child shows talent.

By forcing the great mass of children to compare themselves in a narrow compartment with the first fifteen percent, we are flirting with three tragedies: first, the discouragement that comes when the individual competes in an area other than his talents; second, the tendency to promote delinquency in order that an individual may be able to acquire a sense of mastery and belonging in an anti-social way; and third, causing mental breakdowns, through frustration.

Dr. James B. Conant pictures his own ideal in *What is Education and for Whom?* He says, "I believe it is possible for our schools to do far more for children with special gifts and talents than at present without jeopardizing our basic educational philosophy . . . we need not retreat one step from our goal of providing education for all—I, for one, believe that we must continue to hold fast to the ideal of providing an education full-time for all, and I underline 'ALL,' in American youth. To my mind, the way out of the educational quandary lies in identifying talent young and then providing for teachers who will stimulate the selected students to do their utmost because they want to and as a matter of pride."

Today we tend to select the genius from visual-minded pupils on the

basis of high school grades and other tests. These have some value but they are not completely reliable. Who is to pick these children? At what age will they be selected? What tests will be used? Will the tests pick out the real community leaders of tomorrow?

Using tests will seem to be a simple way of solving the guidance problem. But tests never give the total picture. They are a guide but only one of many. Interest, enthusiasm, persistency, and personality cannot be discovered through tests. Some advocate standard national tests, which would be tragic. If used, this test should be administered on a local level along with other guidelines.

In the *New York Times* (February 22, 1959) Dr. James E. Allen, Jr., New York State Commissioner of Education, contends that excessive reliance is being placed on standardized tests for college entrance. And the trend toward wider use of such entrance tests is "something we ought to watch." Although college board officials say studies prove that neither coaching nor cramming help noticeably, the school officials say there is much "teaching for the college boards."

Dr. Allen reflected the feelings of several state officers by declaring that testing should be left to the states and localities. "Its primary purpose," he said, "is to select talent and to judge the curriculum, and the minute you separate testing from instruction, it's dangerous. Testing must always be subordinate and a tool for guidance."

Terman noted in his early writing that high-IQ children were very likely to be individualistic to the point of being antisocial. Genius in all areas should be spotted early and should be encouraged. A song in *South Pacific* illustrates this: "You've got to be taught before it's too late—before you are six or seven or eight."

Many young people with talents are being missed just because no one discovered them. Only through "Spin a Silver Dollar" and "Paint the Wind," Beatien Yazz, Navaho name for Little-No-Shirt, was found. It is the story of a little Navaho boy with no schooling. Not since the great Neanderthalic drawings of bison were found on the walls of caves in southern France has such a fresh breeze blown through the tired realms of modern art.

With recreation-education recognized across the board by all teachers there would be an opportunity to spot children with advanced interests and talents. In *The Republic* (370 B.C.), Plato noted—

> No compulsion then, my good friend
> . . . in teaching children; train
> them by a kind of game, and you
> will be able to see more clearly
> the natural bent of each.

Recreation activities may be the salvation of our professional group in

which members are breaking under tension and strains. They will be the salvation of the individual whose work is routinized.

We must recognize that stress and strain are killers and that if we cannot relieve tensions, we must break the devitalizing chain somewhere. Mere idleness is not enough; man needs some task or occupation that requires his qualities of genius, restores his self-respect, and transforms him from a cog in a machine to a man proud of his work!

It must be remembered that we will have only six to eight percent of our population employed in the professions—J. Robert Oppenheimer has said that of all the scientists the world has produced, half are living today. More than a hundred million people will be in routine positions, and they are the ones who must have stimulating recreation activities to make life more than existence, to form a nation of gracious workers rather than gracious loafers.

Our streets and our mental hospitals are filled with unmotivated people. The deadly poison that hides in the dream cloud of idleness is the age-old principle of the law of disuse. No matter what social position or income a person has, it is a fact that life has a quick way of disposing of nonworkers, loafers, and people with no hobby or aim in life. Retirement or compatible financial status should never become a lazy man's dream of doing nothing. Senile dementia is more prevalent among stupid, nonmotivated individuals than it is among busy people. When not used to its utmost, the brain will atrophy. There are years of borrowed time ahead for the busy man. There are more and more people in the older age brackets, and any nation will be handicapped unless some way can be found to use them.

Man must have the thrill of mastery—there must be another ridge to cross, more bass in the lake, more work for volunteers. These are the thrills that keep people young, that carry young and old into a myriad of indoor contests, to the playgrounds and the tropics and the Arctic. Man endures hardships in long travel and in lonely cabins, devoid of modern accommodations and comforts; he fights heat, cold, flies, and poisonous snakes in order to find thrills. Rob man of this heritage and you take from him one of the great urges to live.

The happy man, the healthy man, the normal man, and the busy man are one—busy but not cramped, active but with sufficient glide for recuperation. The happy man will be the one who has accomplished and is still advancing. The rung of a ladder was never meant to rest upon but merely a vantage place from which to take the next step.

Written about 1959.